SAMATA

(Equality)

Translated into English From Marathi by

Dr. B. R. Kamble

Dr. Babasaheb Ambedkar

Shridharpant Tilak
(Son of Lokmanya Tilak)

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(Ewuatity)

A Fortnightly News Paper

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Research Institute in Social Growth
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Dedicated to Shri Shridharpant Tilak,
the son of Lokmanya Tilak, who
zealously worked for the cause of
Social Equality as his basic
commitment to India's progress.
He was the Vice-President of the
Social Equality League founded by
Dr. Babasaheb Ambedkar.

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PREFACE

The Society in India developed itself into divisions of castes and the system remained birth based since the child brought its caste with its birth from its parents and only the death ended the caste of an individual otherwise nothing destroyed it of an individual in India. If a Hindu converts himself to other religion his caste goes with him to his converted religion and he remains branded as a man of that caste of which he was when he was a Hindu.

Many great men of India opposed the system in the past but the system as such remained invinsible without even a minor change in it. Dr.Ambedkar who after receiving the university education both in India and abroad rose up in public life in India and awoke the lower castes who suffered the tyranny of caste exploitation from the upper caste Hindus since the ancient past.

Dr. Ambedkar in his speeches and writings very systematically and scholarly analysed and showed in the history of castes how the system kept the country in its past history economically poor and militarily weak producing no sense of brotherhood and oneness. He often told the Hindu pundits and leaders that India's salvation lies in the castelessness of her people. Influenced by his ideas which were not only about the end of untouchability but about the destruction of the whole caste system many well educated reform minded men particularly from CKP and Brahman communities joined his anti-caste movement and also the movement of social, political and religious reform.

The foundation of Social Equality League and the league's paper Samata (Equality) were thus the result of the view that the caste system must be attacked by the elites from all castes that advocated for castelessness of Hindu Society. The news paper Samata did its role at least for some time.

While preparing this book of English version from original Marathi writing Mrs.Priya Toraskar helped me in preparing the typed copy of the book for the press and shri Nihal Shipurkar did the printing of the book in time. I thank both of them profusely.

- Dr. B. R. Kamble

INTRODUCTION

This book which was originally a fort-nightly news paper published in Marathi language and its first issue came out on 29th, June 1928. The paper was a mouth piece of an already founded organization called "Social Equality League in Bombay. It was the members of Social Equality League that particularly founded and manned the paper Samata under the leadership of Dr.Bhimrao Ambedkar. The members that were associated with Social Equality League and manned the news paper Samata were mostly the upper caste educated men who worked under the leadership of Dr.Bhimrao Ambedkar. The man who worked as the editor of Samata Shri D.V.Naik was a well known journalist who had already acquired fame as an editor of the news paper "Brahmin-Non Brahmin."

The group of men that worked in the organization of social Equality League was of those who believed that the caste system is a graded inequality, it is birth based and the so called lower caste like the untouchables in Hindu Society led segregated life from the rest of the caste Hindus. Therefore they were the men who were committed to the Social ideology that socially all men are born equal.

Since Dr.Ambedkar championed the cause of human equality the men sharing his ideas joined the Social Equality League irrespective of their caste and many among them were the upper caste Hindus.

Shri Devrao Naik, the editor of the paper 'Samata' was an educated journalist that came from the Brahmin caste. Shri B.V.Pradan, the general secretary of the Social Equality League was a Kayasth prabhu by caste.

Babasaheb Ambedkar founded many organizations and

institutions. But his organization "Social Equality League was an altogether different organization of quite a different nature. It firmly believed that there is a social inequality among the Hindus by which it stands firmly divided in every walk of day today life and this inequality perpetuates from man's birth to death. To combat the existing inequality in society Dr.Ambedkar with his co-workers such as mentioned above founded an organization "Social Equality League on 4th September 1927. As already stated that many upper caste touchable members inspired by the ideal of social equality had joined the activities of the league to work against Brahmanism to bring about socio-religious equality in Hindu Society and it was their herculean task which they thought was their holy commitment. The members of the social Equality League stood firm with their leader Dr.Ambedkar whether it was the Madad Satyagraha or the movement of temple entry struggle elsewhere or in Satyagraha of other prohibited places to open them for untouchables by the caste Hindus.

In the early phase of Ambedakarian agitation inspired by his analysis of Hindu Social system and his agitation against the Hindu birth based caste system there were many upper caste educated Hindus that were compassionately driven to his movement. Among them there were many upper caste men like the Brahmins, CKPS and others who joined the activities of Social Equality League.

Two Sons of Lokmanya Tilak Shri Shridharpant and Rambhau were the active members of the Social Equality League and on many occasions they used to hold the meetings of Social Equality League in their own house popularly known as the Gayak-Wada (GaiyakWad Palace) at Pune.

Other prominent members that did their yeomen services to the Social Equality league were:

1 Editor of Brahman-Non Brahmin paper Shri Devrao Naik
2 Shri B.R.Kadrekar
3 Dr. R. N.Bhainderkar
4 Shri S.S.Guple
5 Shri B.V.Pradhan
6 Shri R.D.Kavali
7 Shri F.D.Shilhava
8 Shri V.R.Chonakar
9 Shri D.Vithalrao Pradhan

10 Shri P.P.Tamhane
11 Shri R.G.Pratapgiri
12 Shri J.P.Mule
13 Shri N.V.Khandke
14 Shri D.B.Subhedar
15 Shri R.M.Karnik
16 Shri Bapusaheb Sahsrabudhe
17 Shri C.N.Shivatarkar
18 Shri Keshav Shitaram Thakare
19 Smt Chaudhari
20 Shri M.V.Deshmukh
21 Shri Govindji Parmar
22 Shri K.M.kalokhe
23 Shri Khadavadikar
24 Shri R.D.Banakar
25 Shri Rammurthi Pratapgiri
26 Mrs Pratapgiri
27 Ahri G.R. Pradhan
28 Shri B.V. Pradhan
29 Shri B.R. Pradhan
30 Shri D.V. Pradhan
31 Mrs Manoramabai Pradhan

Such were the above mentioned prominent members among whom the majority were the members of the touchable communities of the upper caste Hindus.

The men that were in majority as members of the Social Equality league were of the upper caste men on whose mind an idea of egalitarian Social order of men had fervently dawned and hence the idea that there was no discrimination between man and man that was amorphous.

The more details and more authentic information about the paper Samata and the role that it played when Babasaheb had launched the stormy career by launching the Satyagraha at Mahad to take the water from the famous water tank of Mahad, he had simultaneously introduced the Mahar Vatani Bill in Bombay legislative Assembly for abolishing the Mahar Vatan works which was nothing but the charter of slavery of Mahars and was very ably manning the two news papers Samata and the Bahiskrit Bharat Simultaneously.

After the close of the News paper Janata Babasaheb then started a new news paper called "Prabhudha Bharat which continued even after the "Mahaparinivana" of Babasaheb in December 1956. A Special issue of the paper "Prabuddha Bharat called Sillver jubilee issue was brought out in the year 1966 and in that issue Shri B.V. Pradhan an organizer of paper

Samata of 1928 wrote in detail on the News Paper Samata started in June 1928 under Social Equality league. The information is, therefore, very much worth reading and worth considering. • In this essay of Shri Pradan the writer has given a very good account of the background in which the paper "Samata" was founded.

Shri B.V.Pradhan writes about the foundation of the "Social Equality League the following:

The most important event of the year 1927 was the establishment of the Social Equality League in Bombay. It was in this year the editor of the paper Brahman Non Brahman Shri Devrao Naik and the men who used to write in that paper all these came in contact with Dr.Saheb in this year only. This contact between the two went on growing and it grew quite closely in the event of Mahad Satyagraha. Shri B.R.Kadrekar and some others were the men who began sitting with Dr. Saheb often discussing things important. Dr.Saheb's thought about untouchability and about Hindu caste in totality was almost the same and similar of both the groups and hence their analysis and problem viewing in social and national matters went quite agreeably together. They also quite unanimous in agreeing over the problems of untouchables and also over the tangle of upper caste divisions with many restrictions and prohibitions among them. It was this similarity of thought between Babasaheb Ambedkar and many high caste Hindus like such men mentioned above they drew together and remained together working almost for life as his friends and co-workers. If the Brahmanism in society is to go the caste system must be destroyed was the opinion of all these members. In Panjab Bhai Parmanand is struggling to eradicate the caste system through his organisation Jat-Pat-Todak Mandal. We must have that kind of organization here in Maharashtra was their unanimous view. Dr.Ambedakr and his co-workers like Devarao Naik, Bhai Pradhan, Dr.Pradhan, B.Kadrekar, Babuji Kavali, S.S.Gupte, Bapusaheb Sahasrabudhe etc. were the men that thought that they should

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• See editorial written by Shri Pradeep Gaiyakwad (Marathi) to Samata paper he has edited.

have here in Maharashtra an organization like the Jat-Pat-Todak Mandal of Panjab to do even a better work in Social emancipation than what the Panjab is doing. The net result of the reform minded people that are mentioned above was finally the result of the decision of forming an association wedded to the social reform in Hindus Society. The result was the birth of an association called "Social Equality League." Dr.Bhimrao Ambedkar was made the chairman of the league. Shri B.V.Pradhan and Shri S.S,Gupte were made the secretaries.

The main programme of this league was the promotion of inter-caste marriages and inter-caste dinning.

Shri B.V.Pradhan had written an article which was published in the paper Brahmin-Non Brahmin and in that paper the aims and objects of the Social

Equality League were candidly explained thus in the issue of 16-9-27. The article read thus:

In the year 1966 a special issue of the news paper "Prabhudh Bharat was brought out to mark the silver jubilee occasion of starting the paper. In this issue Shri B.V. Pradhan, who was one of the founder members of the " Social Equality League in 1927 wrote an article on Social equality league. One can find in this article very much true and original idea in finding the league and its mouth piece news paper "Samata."

The letter that was published in the paper Brahmin Non Brahmin written by B.V.Pradhan on 16-9-27 was as follows:

There are organizations like Hindu-Sabha, Aryasabha, Prarthana Samaj, Satyashodhak Samaj etc. that are there founctioning both in Bombay and outside Bombay in Maharashatra. Instead of supporing or joining any one of them where is the need of a new organisation was a question that definitely came in the minds of the Samata workers. Moreover all these organizations working for said purpose are also there working with much sincerely. But it is surprising that Bhai permandji and Shraddhanandji had to leave the organizations with much disappointment. The members of the Equality league not only doubted the honesty of the leaders of the above

mentioned organizations but the hypocracy of the leaders mentioned of the above organizations produced a hatred against those that worked in the above mentioned organizations because of their hypocracy and insincerity.

On 16-9-1927 Shri B.V.Pradhan wrote the following on the aims and objects of Social Equality League.

The principle of Social Equality League is clear like sunlight, it is like the sun light which is unbreakable. It is not afraid of the Muslims, not afraid of the Brahmins, it is not started like the Satyashodhakites. Equality among human beings is its main principle and basic foundation. Those who believe that all men are equal and have equal status in society alone will have the right to become members of Social Equality League.

Why did Babasaheb dislike Hindu Mahasabha the reason of that he has stated in his paper Bahishkrit Bharat dated 3-6-1927. He states that in 1909 the Muslims by separating themselves from the congress party formed the Muslim league party of their own. In the same year the Hindus as an answer to the Muslim League founded in Panjab the party of Hindu Sabha. In 1913 annual conference of the Hindu Sabha met in Ambala in Panjab. In 1915 the name of the Panjab Hindu Sabah was changed as "Hindu Mahasabha."

However, in spite of all this change in the organization the Sabha remained inactive without serving the cause for which it was brought into being. Tired of this inactivity the man like Swami Shraddhanandji resigned from the organisation.

Now this Hindu Mahasabha has become the sole monopoly of a Brahminsed leader like Madan Mohan Malvia. Hence it is not possible for this organization of Hindu Mahasabha to work for throwing open all the public places for the use of all castes including the untouchables.

The aims and objects of Social Equality League have been published in the latest news paper "The Brahmin Non-Brahmin and those are as follows:

President- Dr.Bhimrao R.Ambedkar Editor- Bahiskrit Bharat

Voice-president	-	Dr.R.N.Bhainderkar M.B.B.S and Shri D.V.Naik
Secretaries	-	Shri S.S.Gupte B.Sc.
		Shri B.V.Pradhan B.A.Hons
Treasurer	-	Shri R.D.Kavali B.A.
Executive Committee	-	1. Mr F.D.Silva B.A
		2. Shri V.R.Chonakar B.A.
		3. Shri D.Vithalrao Pradhan
		4. Shri P.P.Tamhane B.A.
		5. Shri R.G.Pratapgiri B.A.
		6. Shri G.P.Mule
		7. Shri N.V.Khandake
		8. Shri D.B.Subhedar
		9. Shri R.M.Karnik B.A.

The main objectives of the Social Equality League were as follows:

Social Equality League Principles And Aims

(1) The foundation of the League is the belief that all human beings are equal and that they are entitled to equal opportunities for the realization of their personality and the enrichment of their life.

(2) This League further asserts that this right to equality is sacred inalienable and inviolable.

(3) The League believes that this right to equality is the birth-right of every human being irrespective of race, creed, caste and sex.

(4) This League believes that without the establishment of Social equality a harmonious social life is not possible.

(5) This league protests that all ideas, activities and institutions that work or result in such a disharmony are a negation of the principle of Social Equality.

(6) This League aims at the realisation of all the above principles by all possible means.

It will be the aim and programme of the League to bring

the above mentioned, aims and practices into the reality with determination as for as possible.

The Background Behind The Establishment Of Social Equality League

This kind of highest principles of human equality are found in the objectives of Social Equality League. In 1924 Dr.Babasaheb Ambedkar established his first social organization to awake the untouchables from their age old slavery and that was the "Depressed classes Institute" of 1924. There are many similarities in the principles of both these organizations. When this was so why then there was felt the need for establishing a new organization like the Social Equality League by the same leader is worth pondering and the matter for analyzing the cause of the birth of an orgnisation like the "Social Equality League" is worth comparing.

On 19th and 20th March 1927 there was organized a Kulaba Sistrict Depressed classes conference at Mahad.

This conference of the depressed classes went collectively to the famous water tank which is there and it is called as the tank of testy water. The members of the depressed classes collectively went there and drank the water of the tank. The caste Hindus at Mahad did not tolerate it and a serious conflict took place between the caste Hindus and the members of the depressed classes there. Many untouchable members were assaulted by the caste Hindus but more than physical injury that the members of the untouchable communities suffered, they suffered the injury over their self-respect. The caste Hindus purified the water of the tank by throwing the cow dung and cow urine in the water of the tank and then began using the water.

Babasaheb Ambedkar felt the injury of caste Hindus purifying the water with cow-dung and cow-urine more injurious than actually the physical injury that the caste Hindus caused the Depressed classes members at Mahad. He called Hindu's purifying act as more than the act of animals eating the dirty things. Babasaheb called the Hindu's purifying act of water as mean and dirty and this shamless act has no parallel in any other religion. Babasaheb attacked Hindus in his paper

"Bahishkrit Bharat beyond any measure. In this way to regain all our human rights from those who reject it there was declared the Satyagraha at Mahad quite bravely and intensely.

Babasaheb was simply attaking the caste Hindus for their meanness and inhumanity using all possible harsh words in his writing in Bahiskrit Bharat against the Hindus who purified the water of Mahad tank with cow dung and cow urine after the members of the depressed classes touched the water of the said tank. Babasaheb attacked both Hindu Mahasabha and orthodox Hindus for their hypocrisy and the dishonestly they practiced in the name of national cause. He even did not spare the Non-Brahmin leaders who took the side neither here nor there but posed to be merely anti-Brahmanic. However he also thanked leaders Like Jedhe and Javalkar who decided to join the Mahad Satyagraha.

Babasaheb also did not fail in mentioning the names of those touchable Hindus who whole hearted supported the depressed classes struggle under his leadership. For organizing the Mahad conference the touchable members like Bhai chitre, Shri S.G.Tipnis and many such other members of C.K.P caste took sufficient trouble to make arrangement for the conference that remained historic. The injuries that the touchables had caused to Mahars and chambhars were medically treated by the members of the C.K.P castes. Shri G.N.Sahasrabudhe of Social Equality League was always with Babasaheb Ambedkar. Babasaheb has very gratefully mentioned the names and services of all these men in his writing in Bahishkrit Bharat. Even if he opposed the Hindu Maha Sabhas purification programme he always endeared the liberal minded Hindus who stood for liberal ideas like castelessness. He always endeared the upper caste Hindus that professed the ideal of Social equality and anti-caste movement. It was with this kind of men who believed in social equality and brotherhood of all men he collected together particularly from upper caste men in Hindu society and formed this organisation called "Social Equality League for the purpose of the aims and objects that are mentioned above in the beginning itself here.

On the front page of the paper Samata also Babasaheb had stated about the need of the paper and the oraganisation of Samata and the same was also repeated in the paper Bahishkrit Bharat and its contents were thus:

Social Equality League And Its Request To The People

On 4th September 1927 an organisation called "Social Equality League" has been founded. Yet the organisation is to complete its one year's existence. It is on this account it is felt that when its existence is considered we feel that it works for the strengthening of the position of Hindu Society as a whole. Under the circumstances this is the condition of the league and it is so when it has nothing like the news paper to enable it to bring what its activities and programmes are before the people. Had there been a weapon like news paper of Social Equality League of its own all doubts and suspicions the people entertain today would have been easily dispersed with by answering their doubts and suspicions and many more thinking men would have joined the league with thought and with their social awakening. Unfortunately the League has no such weapon like the news paper of its own whereas its adversaries have their own news papers in which they attack the activities and the views of the league in any manner. We must find a weapon to shut the mouth of adversaries and keep our national work going . The news paper is the only such weapon which we will use against our adversaries to hit them for tit for tat and work for the social and national cause. To continue and to fulfill this national cause and to show the hippocrats the right way we must have a news paper of our own weded to the social cause. To fulfill this need the league has at present decided to start a fortnightly paper called "Samata."

When we see the strength of the supporters of the paper Samata it is difficult for us to presume that at least today we may hope to have a sufficient number of supporters as subscribers of the paper. This being the condition there is no other go to have a financial support for the paper from some other quarters. One way of such a help is to create a Reserve Fund for Samata Paper to use it purely for the paper. We

therefore, are earnestly entreating our supporters to contribute at least Rs.50/- towards our Reserve found and extend their helping hand to continue the paper regularly in its publication. There is no need for the donor to donate it in one installment they can pay it in their convenient installments as per their convenience.

As a matter of fact the principles of Social Equality League are in no way different from the principles of Hinduism. Hinduism in its work sake has become docile and inactive and we feel that it is our Social Equality League alone will make the Hinduism more active energetic and fruit bearing and will activise the nation in its all round progress. Hence it is our urge to the people that by extending their helping hand to our league and its news paper by whatever means possible encourage us in serving the cause of our nation with our earnestness.

Yours Sincerely

B.R.Ambedkar, G.N.Sahasrabudhe, R.D.Kavali,
P.P.Tamhane, D.V.Naik, N.V.Khandake, G.R.Pradhan,
B.V.Pradhan, R.N.Bhaindarkar, D.V.Pradhan and
B.R.Pradhan.

Managing committee
Social Equality League

The first issue of Samata was published on 29th June, 1928. In this first issue itself the aims and objects of the paper were spelt out in most candid way.

In his article entitled "Hindu unity and the Social Equality League Shri V.N.Ghorpade wrote the follow:

The Hindu Sabah's policy of Timidity and hide and seek game that have become a deceiving play for the sincere people at present. The people are fed up with the deceiving policy of the Hindu Maha Sabah. The Social Equality League is facing the real problem of interdining among the castes and intercaste marriages within them for bringing about castelessness in Hindu Society.

Fortunately the Sangh has got the courageous and intelligent leader like Dr.Ambedkar. He has the courage to

collect men believing in social equality and persuing that social ideal in practice equally with courage and fourthrightness.

The news paper Samata works against many old ideas of the past. The Brahmins who are rare in Satya shodhak movement are found in the movement of Samata. The satyashodhak movement basically stood against Brahminism. Therefore by and large the Brahman and the Satyashodhak stood diametrically opposed to each other. Therefore the editor of Samata Shri Devarao Naik is more advanced in view than when he was a Non-Brahman leader. In later days he was the editor of Dr.Babasahebs news paper called "Janata." what is more important is that whatever that happened in Round Table Conference in England and the role that Babasaheb played there in the conference was communicated to the followers of Babasaheb and others from time to time here in India through the medium of the paper Janata • When this was so the notable fact is that the Brahmins to whom Devarao also belonged did not spare him doubting his honesty over his following the principle of Social Equality. Their contention regarding Devrao was that whatever it is can a Brahmin be the supporter of the principle of Social Equality? Many doubted this unbelievably. Referring to the paper "Samata" and its Editor Shri Kadam wrote in the very first issue stating "What kind of fraud it is?" Refering to the caste of Devrao Naik Kadam posed a question that is it not a trick that some fishes from the Non-Brahmin Lake were to drive the fishes of Brahmin lake? Saint Tukaram was harassed when he was alive but was then deified after his death. They were critical when Buddha was alive but defeated him by borrowing his own principles after his parinirvana. Is it not doubtful that the Samata movement of the upper caste men is of this kind?

The editor of Samata was also not a man of weak stuff. A shield like Dr. Ambedkar was there to support him. He gave full support to Dr.Ambedkar and to Samata and the workers in the Social Equality League. Inequality, caste discrination,

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• Janata was a news paper that was founded by Babasaheb after the close of the paper Bahishkrit Bharat.

birth based position of high and low all these unnatural, artificial social segregations that existed right from the birth to the death to end that the Samata is the only natural answer to make this system a matter of past history.

This way though quite befitting was an answer given to the adversaries of Shri Devrao Naik even then some times the questions of doubts about the honesty of purpose and commitment was doubted of the righting of the paper Samata on some occasions.

Just one month before the news paper Samata was started Shri Shridharpant Tilak, the son of Lokmanya Tilak died by committing suicide. Shridharpant was the vice president of the Social Equality League. His death was a great shock to the workers of the League. The effect of his sad demise has been seen in the wrinting of the Samata paper in its early issues.

BackGround Of The Rise Of The Paper Samata

The stream of thought that floated in Samata paper under that stream there is a need of taking into account the prevailing thought that was generally practiced in society quite traditionally. Tilak and Agarkar were no more alive. Mahatma Gandhi had entered in Indian politics quite forcefully. The members of Hindu Mahasabha, Arya Sabha and Shahu group of Satyashodhaks were quite active.

Under the title the aim of the paper Samata it is stated that "Tilakaites are extremists in politics but in religious matters they are traditionalists and sometimes were carless. The men who follow the path of Shahu are careless in politics and are extremists in social matters. Both the Aryasamajists and Hindu Sabha supporters are extremist in politics and no changers in social matters. However the paper "Brahman-Non-Brahman nether has produced such an important class of people who view social, religious and political problems quite rationally, philanthropically rejecting distinction between man and man.

Equality Against Savarkar

In the second issue of the paper Samata there evoked an unexpected controversy. In matters of eradication of untouchbility there arose a controversy between the paper

Samata and Barr. Savarkar and Jaiyakar, the leaders of Hindu Sanghtan (unity). And the question was posed whether the practice of unotuchability will Vanish. Barr. Savarkar the leader of the Hindu purification movement and the workers of the Samata group continued tit for tat against each other for many days.

The leader of the "Jat Pat Todak Mandal Panjab Shri Santaram sent a letter to the editor of the paper "Samata." This letter of Santaram first of all expressed his satisfaction for starting the paper Samata under the leadership of Dr.Ambedakr. He said further that the caste system which is birth based is the cause of all evil in society. Unless the caste system is destroyed completely from its roots the purification movement or movement for annihilating the caste is like drawing the line on the surface of the water. After this Shri Santaram wrote further in his letter that for the eradication of the caste system he and his organization are making most efforts to promote inter-caste marriages among the different castes of the Hindus.

The Jata-Pat-Todak Mandal has published a book entitled "Rebirth of a Hindu Nation." In the book it is categorically written that Hindu community is a fallen stock, physically morally etc.

In the book of Jat Pat Todak Mandal mentioned above the messages sent by Mahatma Gandhi, Ravindranath Togor, Lala Lajapat Rai, Swami Shraddhanand and also well wishes like Barr. Savarkar and Jayakar were printed. In these messages Barr. Savarkar had stated in his message that the aims and objects of the Jat-Pat Todak Mandal were acceptable to him. While taking stock of the work done by Jat Pat Todak Mandal in Panjab the paper Samata has hit the hypocratic tendancy here in Maharashtra. In Panjab there is no opposition to inter-caste marriages. The Hindu Sabah in Panjab also does not oppose it. But in Maharahstra Hindu Sabha supporters behave quite hypocritically on this issue. In politics the sky is the limit for their ambition but in matter of Social practices they rotate only around themselves and their family members. We are much behind not of Panjab but we in Maharashtra the

reformers had to proceed with great difficultly and much opposition in cutting the path through much hurdles against the vast mass of population which is of no changers and of conservatives. The supporters of reform and the social ideal of equality therefore, had to go through a great ordeal in Maharashtra while proclaiming that all men are equal.

It is not surprising that this criticism of Samata group has not hurt Savarkar in his commitment of ideal of his Hinduiva. This criticism of Samata against Savarkar seems to have disturbed him beyond measure.

Savarkar wrote a letter to Samata paper on 24th August 1928. In this letter he categorically rejected the plea that he has not done anything for the removal of caste system among the Hindus. Savarkar told them in quite clear terms that he is hundred and one parsent in favour of inter-dinning and inter caste marriages among the Hindus. These two practices alone will bring about unity among the Hindus said he. Savarkar further said that however these two practices at the present should confine to the Hindus only.

Since in the letter of Savarkar there is a reference to Shri Devrao Naik naturally the responsibility of meeting Savarkar's charges became the responsibility of Shri Devrao Naik himself. Shri Devrao Naik charged Savarkar that he speaks with his head and not with his heart. If something happens by way of harassment to the untouchables Shri Savarkar keeps quiet but in case of Muslims some trouble is done to them he does hue and cry. This shows what Savarkar is said Devaraoji Naik.

As members of the Equality League they hit the supporters of Brahmanism they also hit the purposeless leaders and workers of the Non-Brahmins who betrayed the Non-Brahmin cause of Satyashodhak movement.

Non-Brahmins while arguing initially where is the need for separate electorate for untouchables then they themselves demanded separate electorates for the Non-Brahmins. On this problem Shri Devarao Naik's argument was that instead of separate electorates why not all the sections of people make one efectrate and end the question of separate electorates

When Shri Bhaskarao Jadhav introduced the Bill that widow must have the right of adoption he himself opposed that the women should not have the right of adoption. Shri Jadhav was seriously criticized over this Bill. Shri Jadhav on one hand was Satyashodhakite on the other hand he was a staunch supporter of Manuscript. It is difficult to say whether Shri Bhaskarao Jadha stood true to the ideal of two great teachers Mahatma Phule and Shri Chhrapati Shahu Maharaj of Kolhapur in his every walk of life.

For Equality Sake This Inequality

The special nature of the news paper Samata is that in it the word and the meaning of Samata (equality) are explained in all its magnitude. The birth based caste system and the inequality produced there by in that too any class where a special favoritism has not been shown there in such a society there is a system called the system of equality. The social condition where the inequality has been created there the movements for social equality begins and grows. For quarrel in society there social inequality has already been produced. Where there is no privileged class and under privileged class there is no quarrel. When the social condition of inequality is produced it produces the seeds of inequality and quarrels in society. To establish really equality in society it is necessary that all people must come on the level of same social status.

Not only this but this meaning of Samata will be found throughout the pages of all the issues of Samata numbering nineteen issues that came out in all. This kind of deep thinking on Samata (social equality) is quite rare in the writing elsewhere. In order to bring the real social equality in practice it is necessary that almost all sections of society must come on equal footing. The strong and tough system of caste which has existed since the hoary past will not vanish only by sermons and anicaste conferences. Shri Sahasrabudhe writes:

Non-Brahmins and untouchables are demanding certain special rights and concessions for some period of time and there is no need of opposing this demand of theirs. The people of all sections of society need opportunity to make progress and to give this opportunity to them is the sacred duty of all

rational minded people. This is the aim and object of the Social Equality League in its organisation and the news paper Samata. To advance the overall position of backward communities is the aim of the paper Samata but while doing this it is not its aim to reduce the position of those who are already advanced. By what reasons the some people have become backward remove that cause and apply them the causes by which some people have become advanced, this may help the process that operate in society for equalization and it will have no scope or very little scope for quarrel in society. The reasons by which some have become advanced people those facilities should also be given to those who have remained backward and bring them up to the level of advanced is our Social Equality League. Samata always goes with freedom and brotherhood and they always go hand in hand. In this way the Samata (equality) freedom, and brotherhood when these three go together hand in hand then it can be called as Samata (equality) is the real contention of equality is the real meaning of the Samata is the proper meaning of Samata (equality) is the real contention of the Samata group of workers. In this way we feel that the co-operation between Equality, freedom and brotherhood alone is called Samata is the meaning of the Samata (equality) is the understanding of the word Samata by the workers of Equality League.

Equality Of Buddha, Phule And Shri Chh.Shahu

In the thought of equality the great men whose names appear to be predominant are Buddha, Mahatma Phule and Chhatrapati Shahu Maharaj of Kolhapur. The Equality supporting men were well acquainted with the followers of Buddha and Phule. Not only this but these two groups of great men were an ideal for the workers of social equality. Shri Devrao Naik who was a Brahmin by birth is regarded now as a staunch Non-Brahmin in thought and action. The ideal which is called as Brahman haters and is often attached to Jyotiba and Chh.Shahu is not in any way wrong it only means that both these great men with full understanding and responsibility use that word Brahma hatred for Brahmanism

and Brahmanism is another name for Varna-Srama system of Brahanic religion. The Non-Brahmin movement here would mean the varnasrama system of Brahmanism and it is clearly used now a day by the reformers.

How did Shridharpant Tilak, the son of Lok-Manya Tilak came in contact with Samata group of workers is a very revealing story. Mahatma Phule was popularly regarded as the Martin Luther king of Maharashtra •and his birth centenary was under celebration in Bombay. Shridharpant Tilak had come to Bombay to participate the birth centenary of Mahatma Phule. It was here that Shri Shridharpant Tilak came into contact with the members of the Samata Group.

Here Ends Shri B. V. Pradhan's article written in prabhudha Bharat in The special issue of Prabudha Bharat.

On behalf of the Social Equality League the inter-dinning programme among the members of different castes was one of the important social programmes that the workers of the league promoted for sometime in the intial stages of its existenece. Their another programme was the promotion of inter-caste marriages within the castes. The propaganda of these two programmes was carried on by its workers with much success in interdinning programme and only some successes in the programme of inter caste marriages.

Both Bahishkrit Bahrat and Samata these two news papers were almost contemporary in their publications. The major events and issues that took place in the early phase of Babasaheb's movements are found in both the papers only with few exceptions. The references are also made to the anti-caste organisations wherever that were occurring in the country are also mentioned in the issues of Samata.

When the Samata movement continued for some time the last issue of Samata paper came out only on 15th Mrach 1929 and then after the reference to the work of Equality league went into its almost non-existence, though some of the workers remained in the educational institution founded by Babasaheb

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• Martin Luther was a Negro leader in America who was struggling to Liberate the Negroes in America.

Ambedkar naming it as "Peoples Education Society" and continued their social and educational services till the end.

Though Babasaheb continued his work of overall awakening of the depressed classes the other area on Indian scene was demanding his more urgent attention perticularly in Indian Socio-Political field quite urgently. The political demand for power for Indians in governance was growing and all sections of people including the depressed classes were becoming equally conscious for their share in the governance of the country.

Ever since the foundation of Bahishkrit Hitakatini Sabha opening the hostels for boys, organising the movement of the depressed classes for educating, organising and gaiting for their rights and self-help, taking help for the social equality ideal from the members of equality league and launching the struggle for justice to all and for Hindu unity, education movement among the depressed classes, agitation like satyagraha for temple entry and for the use of public places like temples, lakes and tanks cover the early phase of Dr.Bhimrao's struggle to make Hindus aware of the wrongs that they are doing to their own men.

Babasaheb was nominated to the Bombay legislative assembly in February 1927 by the Bombay government and this added a new dimension and a revolutionary change in Bombay assembly composition. In him the nation secured a nationalist and the problems of poor often figured in his speeches on Budget education and health in the assembly.

The commission from British parliament under a famous lawyer Sir Simon arrived in India in 1928 to study the working of Dyarchy in India and suggest the ways and means to improve the measures and means to transfer the more power to Indians in the governance of the country. Since Simon commission that arrived in India was bycotted by almost all major political parties under the plea that there was no Indian member on the commission the government of India appointed the committee of some members from the state legislatures like Bombay to co-operate Simon commission when the commission visited the provinces like, Calcutta etc. Babasaheb

was one of the members from the Bombay legislature to assist the visiting committee.

It is from here his career as a democratic leader and his thought as to what is good for the country in a given circumstances and conditions of poverty, illiteracy and the overall backwardness of the masses began emerging. In Bombay the members that were appointed to assist the Simon commission prepared the report to be submitted to the members of the Simon commission. Dr.Ambedkar did not sign that report prepared by the other members he prepared his own independent report and submitted to the members of the Simon commission. The contents of his independent report shows that he has exhibited the quality of the budding star of knowing the country's needs and solving those problems with the help of representative system of government. •

He made his first maiden speech in the Bombay assembly on 24th February, 1927 on Budget. It was the annual budget session. In the coucluding remarks of his speech on the annual budget he said:

"After critically examinining the income and expenditure side of the budget he said that it is a deficit budget and the members are alarmed over the deficit budget because it is a big deficit. What perturbed me he said that the deficit is not due to the policy of Social advancement. The deficit is only due to the non productive charges of administration.

In the end of his speech he concluded that I hope and I hope I am right in saying that this council is really earnest in its desire for compulsory education, for medical relief, for freedom of the people from the habit of drinking and for providing all the amenities of life. Then I want to remind this house that the good things of the earth do not fall from heaven. Every progress has its bill of costs and only those who pay for it will have that progress.

Simon commission visited India in March 1928.

Though there were many others who assisted the visiting

• On Friday 18th February, 1927 he was sworn in as a member of the Bombay legislative council.

committee the caste Hindu organizations that bycotted the Simon commission condemned only Dr.Ambedkar though there were many other high caste Hindu members nominated to assist the members of the Simon commission that visited India.

The members appointed to assist the visiting committee to Bombay prepared their own combine report to be submitted to the visiting members to the province but Dr.Ambedkar differed from those members who prepared the report and he drafted his own report independently and submitted the same to the members of the visiting committee to the Bombay assembly.

Dr. Ambedkar's separate report that he wrote for the commission begins that the Bombay presidency includes four linguistic divisions (1) Maharashtra (2) Gujarat (3) Karnataka and (4) Sindh. The first three divisions have remained for 110 years in the presidency whereas Sindh has been there in the presidency for over 85 years. Now the Karnataka and Sindh have been demanding for separation. These two small groups think that their amalgamation with other biggar groups makes them politically helpless.

Refuting these argument for separation by way of his conclusding Speech Dr.Ambedkar said:

"I am of the opinion that the most vital need of the day is to create among the mass of the people the sense of a common nationality the feeling not that they are Indians first and Hindus, Mohmedans or Sindhis and Kanares afterwards but that they are Indians first and Hindus, Mohamedans or Sindhis nad Kaneres afterwards but that they are Indians first and Indians last. If that is the ideal then it follows that nothing should be done which will harden local patriotism and group consciousness. The present heterogonous character of the province has this much in its favors that it provides a common cycle of participation for a polyglot people which must go a great deal to prevent the growth of this separatist feeling."

Here it must be noted that there were members in the committee who supported Dr.Ambedkar who argued non separation of Karnataka from Bombay but they however, favoured the separation of Sindh from Bombay.

Eartier, according to Dr.Ambedkar both the Hindus and the Muslims of Sindh favoured the continuing Sindh in Bombay presidency particularly when Montagu visited India but now the view of the Muslims has changed. Now when the problem of Sindh has come before the Simon commission almost after ten years the situation in Sindh has changed. The Hindus there want that the status quo of the political position of the Sindh must be maintained whereas the Muslims want that Sindh should be separated from Bombay and be made a separate state.

In his report Dr.Ambedkar concludes that it was the part of the efforts of the Muslim leaders to carve out as many as Muslim majority provinces. By way of his conclusion he summarised in his submission to the Simon commission the following:

"But the point remains whether we should create such admittedly communal provinces at a time when the communal feeling is running at full tide and the national feeling is running at its lowest ebb. There would be time for creating such provinces when the Hindus and the Mohamedans have outgrown their communal consciousness and have come to feel that they are Indians first and Indians last. At any rate this question should wait till both have come to feel that they are Indians first and Hindus and Mohamedans afterwards. On these grounds I dissociate myself from the sympathy shown by my colleagues towards the question of the separation of Sindh.

By stating how the system of Diarchy has failed to satisfy the taste of good government he further explains the taste of responsible and good government. In his view the responsible government means that the executive continues to be in office so long as it commands majority in the house that is the essence of the doctrine of ministerial responsibility. Under dyarchy ministers were defeated on several occasions but none resigned from his ministry:

He then suggested that the only alternative is to discontinue the Dyarchy and transfer all subjects to the control of the ministers. Thus he very ably argued against the continuation of Dyarchy for which his colleagues had favored.

It is a cardinal principle of the constitutional law of great Britain and the self governing dominions that every minister is amenable to the law courts. It is due to this principle that British subject at home and in the dominions are secure in person and property against ministerial wrongs contrast in the matter of legal responsibility of the executive for illegal act.

Right from the days of his evidence before south Bourough commission for franchise in 1919 Dr.Ambedkar was advocating for adult franchise as a right of everybody irrespective of his education. Here also before the committee of Simon commission he repeated the same with fresh arguments. Some members quoted the example of Great Britain which accorded the people the right to vote step by step not at once. Dr.Ambedkar argued against the experiment of even the Great Britain.

Dr.Ambedkar argued here before the commission that why should we follow the example of England? He says further that surely the English people had not devised any philosophy in the matter of franchise. It was because of the self-seeking character of the English leading men that they went slowly in this regard. There is no reason why the every nation should follow the example of English Nation in this regard.

A government based upon a restricted franchise is worst form of government in that it gives rise to the rule of oligarchy. Therefore, among the matters for consideration the statutory commission should consider the working of the franchise and the constitution of electorates including the important matter of the relation of communal representation.

"Indeed we regard the development of a broad franchise as the arch on which the edifice of self-government must be raised. For we have no intrusion that our reforms should result merely in the transfer of powers from a bureaucracy to an oligarchy. Only remedy, he said that is the grant of adult suffrage.

Dr.Ambedakr said further that in 1928 Ceylon demanded adult franchise and when this is so why not India not demand for it? The development of responsible government requires an increasing opportunity for the rank and file of the people

to influence the government. The adult franchise or adult suffrage is already in vogue in the village panchayats in India.

In this way Dr.Ambedkar exhibited sufficiently enough advanced views on democracy that was then making its headway slowly step by step in India.

The last issue of Samata came out on 15th March 1929 and its life ended thereon, the last issue of Bahishkrit Bharat came out on 15th November, 1929 the publication of this paper was also stopped. Both these papers did a yeomen service to the cause of Socio-Political and religious awakening of the so-called untouchable communities as well as some upper caste Hindus particularly those who thought in terms of National interest.

Dr.Ambedkar was quite vocal over the problems of the untouchables as well as the problems that were regarded as the problems of National interests ever since the days that he appeared before the South-Burough commission of franchise in 1919. After returning from England in 1923 he founded Bahishkrit Hitakarni Sabha the organization which launched Mahad Satyagraha that earned all India fame for the problems of the caste Hindus practicing untouchability against its own people who were almost one fifth of the total population of the country.

Through the organizations of the Bahishkrit Hitakarni Sabha and the Social Equality League he kept on himself in organising the people that were favorable to his views against the caste system and caste practices. By his courage, purposeful efforts and national outlook he inspired many and stood to the lower castes in Hindu Society as the kindler of light in their helpless life that they thus lived for ages together. He courageously braved the opposition of the caste Hindus in his stand to make his views known before the members of the Simon commission on Indian ensuing democracy, people's political rights and the rights of the enslaved castes. Perhaps it is this brilliant and courageous role that he played in making his views known to the members of the Simon commission exceedingly and scholarly and it is that which paved his entry into the ensuing Round Table conference in England in Nov.1930.

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Aims In Starting The Paper Samata

(By Laxman Raghunath Bhide-Pune)

Three Years back when Shri Naik Started the news paper "Brahmin Non-Brahmin" he had declared the below mentioned aims of the paper then. Producing amicable understanding between the Brahmins and the Non-Brahmins suggesting the remedy against the enmity that is growing among the Brahmins and Non-Brahmins for Lack of proper understanding between the two. The proper aim of the paper is to suggest the remedy to remove their arrogance and hatred towards each other and make them feel brotherly and humanly towards each other in their every walk of life so that in their every walk of life the modesty will take the place of arrogance and love and brotherhood will take the place of hatred.

The above mentioned urge of Shri Naik shows his urge to serve his country, his religion and the people at large by mending their wrong ways to promote brotherhood among them.

Shri Naik had also mentioned it in his aims that if he succeeds he will serve the nation well and also serve himself by earning some money. He did well in his aim of serving the nation but his effort to serve himself through his paper was not successful. He was financially troubled and was under heavy debt by which he had to undergo his mental agony. Beyond his love for Brahmin and Non-Brahmin his love for his nation was most and hence his writing gives ample proof of his selfless impartiality. Therefore he has a large number of

his supporters among both the Brahmins and the Non-Brahmins and he has produced an enormous number of supporters for his views from among the Brahmins as well as from the Non-Brahmins. He converted many to think about what others also think. His efforts made to end Brahmin Non-Brahmin conflict during the last three- four years are now much known to the people. As a result of his strenuous efforts he has converted at least some people who support his views. When we consider this aspect of change of views of some people to his views we can come to the conclusion that he has succeeded to a great extent in serving the national cause through his news paper "Brahmin-Non-Brahmin" which he had started some three years back.

The Brahmin- Non-Brahmin issues had taken ugly shape of not only attacking each other through criticism but it had even taken the worst shape of abusing each others with rational and convincing arguments against the irrational views and the practices of Brahimins through their some practices of Brahminism and the adamant stand of the Non-Brahmins towards some of the practices and views of Brahmins. These were the causes of conflict between two people.

In his view Brahmin Non-Brahmin conflict is not a sudden upsurge. There is a historical reason behind it and the reason must impartially be studied and understood either to minimize its intensity of concflict or to end it for the shake of national interest. This was the sincere approach of Shri Naik in his understanding Brahmin- Non-Brahmin conflict and he explained it rationally to end it for national good.

It can be said that since his appeal became successful in converting at least some people both from Brahmins and Non-Brahmins to his views his mission succeeded at least to some extent in promoting the national cause of amity and oneness.

His paper Brahmin-Non-Brahmin in its efforts during the last three years has succeeded to a great extent in producing friendly relations between Brahmins and Non-Brahmins. Through his paper he taught many to think what others also think on the same problem.

Now a days there are many Brahmans who are coming

forward to behave on par with equality with Non-Brahmins who have given up hating Brahmins, instead they now hate Brahminsm which is in practice of many Non-Brahmins too. This change is either directly or indirectly the result of Devarao Naik's writing in his news paper "Brahmin-Non-Brahmin." Not only the Brahmins but his writing has made tremendous impact on the thinking of the Non-Brahmins also. Though Devarao Naik is a Brahmin by caste he is a staunch follower of the ideaology of Mahatma phuley and his teaching in Satya shodhak Samaj. Shri Naik has proved advantageous to the leader like Dr.Ambedkar who is struggling for the just rights of the untouchable communities. Shri Naik is boldly and fearlessly advocating humanism for every society and for every individual. He has very courageously named his paper as "Brahmin-Non-Brahmin. Many dislike the title that he has given to his news paper. Now the paper of that name will not remain in existence because its mission is over.

The aims and objectives of the paper Brahmin-Non-Brahmin are now to a great extent fulfilled. This paper awoke the society and made the people conscious of their duties impartially. While continuing the paper he suffered not only from people's criticism but also from financial losses. He suffered and tolerated all that patiently. Experiencing the good result that his paper produced in the period of last three years must have made him fully contented and satisfied.

Social equality among the masses was the main aim of his paper Brahmin Non-Brahmin and the new paper Samata-Social Equality which is now coming into being under the leadership of Dr.Ambedkar will also be manned by Shri Devarao Naik. There is no doubt that the people who supported the paper Brahmin Non-Brahmin will also support the paper Samata (equality).Since the paper Samata (equality) is being started by an organistion called "Social Equality league the field that the paper will cover will definitely be wider than the paper Brahmin Non-Brahmin did. In addition to this the "Swarajya" (self-rule) paper of poona which was extremist in politics has also become so in social matters. This change can also help the paper Samata (equality) favourably. The paper Duniya (the world) of Bombay has also made social field as

its main aim like the aim of the Samata. This will also help Samata a new paper that is now coming up. Some papers started by the Brahmin leaders of national level are also not opposed to the aims and objectives of the paper Samata that is coming up now. Due to the teaching of Arya Sabha Hindu Sabha etc. in Maharashtra also a favourable ground for reforms is being produced. The people influenced by the thought of men like Gokhale and the Staunch reformer like Agarkar will definitely stand in support of the views of the paper Samata. The paper Brahmin-Non-Brahmin constantly advocated for three years in support of extremist and moderate views both in politics and social matters as advocated by Agarkar.

In his paper Brahmin Non-Brahmin Devarao was not like Tilak and Tilakites who took more interest in politics and less interest or no interest in social fields. Arya Samajists and Hindu Sabha members were extremists in politics and in social matters and in religious matters sectarian and indecisive reformists and were moderates in social and political matters. Whereas Gandhians were staunch in politics and religion but were careless in social matters. But the paper Brahmin-Non-Brahmin had produced such a class of its supporters that has remained quite strong in social issues, religious matters and in other fields of social reforms. This class of people will definitely remain with Samata paper in their commitment to support the paper.

Tilak and Chh.Shahu remained adamant in their stand and Gokhale's approach of moderation suffered in Maharashtra. Gokhale did not distinquish much in his approach to religion, social issues and politics. In his view if there was any difference it was quite negligible. However Shri Gokhale did not shine much in social matters as he did in political field because the two of his contemporaries Agarkar and Bhandarkar and even chandavarkar to some extent were far more surpassing to Gokhale in social reform field. Mowever like Agarkar and Bhandarkar and Gokhale too believed and supported the thought and movement of social equality. In today's India the supporters of Gokhale's views in politics undoubtedly support's the social reform movement that has now emerged sufficiently strong in India.

Gokhale gave equal importance to both social and political matters though politics was his measure chunk. Mahatma Gandhi was Gokhale's disciple and he was equally involved in social matters. No prominent leader could avoid some of the social issues and there were leaders who had raised social issues like caste system women liberation and educating the tribal folk. Hence even leader like Gandhiji could not avoid social problems but his main eminence remained in political field as a political leader of India of his time.

In Maharashtra in particular there is a division among leaders and workers in public life over the issues concerning the social reform. In India there is a disease in public life. Leaders and workers who work in political field remain away from social problems and social reform whereas men who work in the field of social reform remain almost non-plused in political field. This tangle continues even in today's India there for politicians never touch the social issues in their public concern, they only and always talk of economic problems and the economic reforms. There is an oft repeated saying that politicians after only that which does not bring religion and reform in politics. The politics has been fully identified only with economic problems even in today's India. This is the reason why the most criminal system of caste persists in India inspite of its total rejection by the constitution of republic India. Seventy years working of democracy has not minimised the influence of caste in the governance of the country. This is so only because that the politics has fully remained aloof from social evils which have been condemned and rejected by the laws of the country in its constitution. If the politicians take up social issues also along with there political issues it will have effect on sociely for its progress in many important aspects of national life. Gokhale had balancing views in social, religious and political, matters generally though the politician in him was stronger than the social reformer. The same can be said of Gandhiji who was an ardent disciple of Gokhale.

The talk that reform and politics are not one must end. The man who is religiously and morally not strong will also not be strong in political life and in the field of social reform. The political leaders who do not believe in social equality

become quarrelsome introducing enmity and rift.

Those who are not morally strong cannot be strong in social and political field also. The real work of the paper Samata will be :

(1) To teach social reformer that he should follow the path of morality also; he should and learn to participate in politics also while doing the work of social reform; the man who teaches only the religion compel him to participate in politics as well as in social reform work. In other words it can be said that it will be the work of Samata paper to convey its message that a if a man is interested in the field of social reform he must know the politics that goes on in the country and participate in it when the occasion demands. If there are other important movements that go on in the country he should not neglect them also. Hence to teach the social reformer the lession that he should also understand politics and participate in it. Similarly to teach the politician to know social reform to have the knowledge of religion and participate in the work of these fields is the real work of the paper Samata. To establish equality (samata) does not mean to make everybody knowledgeable wise or make everybody poor or rich but to make everybody conscious of his responsibility towards the nation. This is the genuine work of the people who will now man the paper Samata. The organizer and the follower of the paper Samata must follow the path of justice of his proper understanding of it and be judicious in his mission while working for himself as well as for others. The nation needs this kind of honesty and the paper Samata must meet this kind of need in its literature. If in politics all are equal why not so in society. All must enjoy their rights in public places like temples water tanks and schools. The paper Samata will have to take up these and such other issues and educate the masses in these social problems. If both the Brahmins and untouchables are Hindus why should the untouchables not enjoy all the rights that the Brahmins enjoy? What is right in political field why should it not be so in other fields?

What Kind Of Fraud Samata Is ?

To The Respected Editor,

The advertisement of your paper "Samata has appeared in the paper" Duniya (the world). Earlier you were editing the paper "Brahman non-Brahman." By reading the title of that paper the Brahmins used to be startled. Now by reading the title of your new paper as Samata (equality) we the non-Brahmins are startled. Now we the Non-Brahmins are puzzled by reading the title "Samata-equality."

We feel that under the sweet title Samata-equality whether these people are intending to kill the Non-Brahmin movement. To establish the real equality in society there is a need that sections of society must come together. The supremacy that the Brahmins have established in social, economic and religious fields over others to end that and establish ideal of equality in society there is a need of a movement which the Non-Brahmins have lauched as Non-Brahmin Movement. As in order to bring the iron sticks of an old umbrella in proper shape it ahould be bent by serious presser, similarly our old societies will not take proper shape by uttering or chanting the prayers of equality. The leaders of the Non-Brahmins and the untouchable communities are demanding for their communities some additional concessions for some period. They think that without these concessions or rights it is not possible for them to improve their existing condition. Their real fear is that you will oppose their demand for special concession under the plea that you are fighting for them to secure for them the right of equality-Samata. In this way due to the principle of Samata (equality) Non- Brahmins will miss the opportunity of rising to the status of the Brahmins in society and your samata will become like the samata of Arya Samaj which is an advanced version of Brahminsm.

Is it not a tactics that by tying hook of samata-equality to Brahmanism efforts are made to pull the Non-Brahmins and their leaders towards Brahmanism in the name of sama- social equality?

Is it not your tacties to drive some of the best Non-Brahmin leaders to your camp? Hope that you are not one of those who

condemn Buddha only by borrowing his principles only.

I beg your pardon for expressing my thoughts fearlessly.

Bombay 22-6-28 Shankarao Anantrao Kadam

Our Appropriate Charge

It is only by presuming that the birth determined the qualities and this above mentioned cpinion has been expressed often. The caste system has taught the Brahmins to under-estimate the position of the Non-Brahmins in society and this has produced hatred among the Non-Brahmins towards the Brahmins. Though this system of under-estimation among the Brahmins and hatred among the non-Brahmins is bad and unhealthy but it is quite natural and one can think over it quite coolely and patiently. Everybody must know that the system of caste is a poison in the embryo of Brahmanism and everybody must know that the caste system must end in the embryo of Brahmanism where it is born. Brahmanism has percolated everywhere and it is much so among the Non-Brahmins and it has to be attacked there also. Caste system is the disease of the whole country. It should be attacked everywhere by purifying the minds of the people by the medicine of the principles of Samata-Equlity. This is the work of the paper "Samata-Equlity."

If a Non-Brahmin like Shri Kadam is doubting the work of the paper Samata (equality) due to the Brahmin caste of the editor we will point him to the name of Dr. Ambedkar under whose leadership the paper Samata is going to function. We feel that the evidence like Dr.Ambedkar should be a convincing factor for a man like Shri Kadam about the purpose for which the paper is going to stand. Dr. Ambedkar is not only the Non-brahmin by caste he is an untouchable by caste and he is more sincere for the spread and practice of Samata-Equality in society than anybody else. Shri Kadam is only a Non-Brahmin whereas Dr.Ambedkar is not only the Non-Brahmin but he is a Non-Brahmin and an untouchable. Hence he is more sincere about the practice of equality by individuals in society. About the equality factor in society Dr.Ambedkar is more sincere and crusader than Shri.Kadam. No one can

deceive Dr.Ambedkar by falsely wearing the garb of Samata-equality either in political life or social or religious life. Dr.Ambedkar is a full supporter and honest believer in the sincerity of the paper Samata in its cause of social equality and hence for a man like Kadam it is inappropriate to remain critical and away from the paper Samata.

This is our only conmmunication to him at the moment.

Editor Samata

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SAMATA

(Equality)

Friday 29 June 1928

Meaning Of The Vedas And The Path Of Samata

The Saint Tukaram was known for non-ego and tolerance. He never felt angry with anybody. He was always obedient and submissive. The Hindu society of his time was more severely under the dominance of Brahmanical system. The Man's birth alone decided his worth and the systm that worth decided the social status had gone behind. The Brahmins had already thrown away the system of man's karma (action) deciding his worth in society. The Brahmins had very boldly declared that there are only two castes Brahmins and sudras that now remained in Tukaram's times and after. The Brahmins had boldly declared the non- existence of vaisyas and ksatryas in Tukaram's time and even after that.

Tukaram was born during this kind of Brahmins predominance. Brahmins had declared him as sudra. Sudra means low-born. But the Non-Brahmins of Tukaram's time were so degraded that when the Brahmins called them as sudra-degraded they felt nothing about it.

But it seems that somehow Tukaram was tolerant of the insult of non-Brahmins and his tolerance had some limitations.

Even though Tukaram was a shudra his language gives the smell of Vedas. In his case the Brahmins were shouting that he spoiled the religion, mixture of caste varna sankar had taken place. The shudras have begun uttering the language of the Vedas. This way the Brahmins began shouting. Tukarama's books of exercises were thrown into the water of the river Indrayani. His writing material was destroyed. Not only this but he was even manhandled physically. His songs of devotion were stopped forcibly.

Here The Atrocity On Tukaram Reached The Last Limit

The Atma of low born Tukaram reacted sharply. He

became awakened very sharply and shouted boldly that O pandits (utterers of the Vedas) we alone know the meaning of the Vedas and all others are merely the carriers of burden of pots on their shoulders.

What kind of confidence it was that Tukaram had and what kind of con fidence it is? The man who was unable even to touch the Vedas and a man did not understand the meaning of even a word in Vedas was lowdly shouting that o foolish pundits you must bear in mind that we alone known the meaning of the Vedas and others should carry only the heavy burden on their nead. What kind of coufidence it is? How does this saying contain the great truth? The man who was even not allowed to touch the Vedas, that language of the gods (Vedas), even a word of it was not understandable to Tukaram, such a Tukaram who was a sudra by caste such a sudra (Tukaram) tell the Brahman learned pundits shouting that o foolish pundits you do not know the real meaning of the Vedas. The meaning of the Vedas is known only to us. You are only the carriers of the burden on your heads.

We are the real knower of the Vedas and you call us shudras. This way you get your tongue diseased.

Tukaram lived some two centuries before; he understood the real meaning of Vedas is now an established fact. This truth is understood even the present day people and also of the cotemporary generation of Tuakaram.

The time of Tukaram has gone now. Today the literature of the Vedas is available in many important languages. Not only this but even the Brahman pundits of vedic cult have consented to the study of religions. In this way Tukaram has in a way succeeded in his endeavours of opening the knowledge of Vedas even to shudras and Atishuras.

Now the struggle has begun to establish social equality in society. But here also the pamdits (priestly men) are standing as obstacle. Times are changing, social environment is changing but their original tendency is not changing. Saint Tukaram experienced this from the conservative element while struggling for spiritual and religious equality of all men. These conservative people not only harassed phule and Agarkar

who were struggling to establish socio-religious equality of all men in society. Now they have turned towards our social equality league with their inimical intension. The aims and objective of social equality league are simple and quit clear and their path to attain their aims and object is also quite clear. The meaning of our Samata (equality) can be understood easily even by an illiterate man of the untouchable community if he is awakened even in a small way. Even such a man imposes his faith and confidence in the work of the paper Samata. The kind of social inequality that exists in our society to destroy that inequality from its roots there is no other remedy like inter-dinning and inter-caste marriages. This is the firm belief and assertion of the paper Samata.

Even a man like Madan Mohan Malvia, a Brahman Pandit (scholar) of Kasi-Benares has failed to understand the force of Inter-dining and inter-caste marriage as remedy for Hindu society to go ahead towards a castless society. This is a pity that our social justice suffers at the nods of our so called learned men.

Hindu Unity And Social Equality League

(By P.N.Ghorpade, Nagpur)

Now a days the organization of Hindu unity is making all hectic efforts to bring about unity among the Hindus but it is doubtful whether its efforts will bear fruits. Before the organization of Hindu Unity (Sanghatan) was born there were organization like Brahmin Non-Brahmin, touchables-untouchables,conservatives (sanatany), satya-shodha (truth finding) etc. These organizations are still there. Not only this but these organizations are growing day by day with their activities. Organization of Hindu unity is not capable to weaken the position of above mentioned organizations in their strength.

In the Hindu Maha Sabha (meeting) that was organized at Nagpur it was decided that the combine meeting of the Brahmin-Non-Brahmin should be called and it should be resolved in the meeting that the differences between the Brahmin and Non-Brahmin organizations should be resolved

amicably. They had appointed a committee also for this purpose but it seems that nothing happened after that in this regard. But after the conference of Nagpur even a man like Dr. Munje not only conveniently forgot the Brahmin Non-Brahmin resolution of mitigation of Nagpur but even no other leader of Hindu Maha Sabha ever touched the Nagpur resolution Brahmin-Non Brahmin unity in future.

In the Nagpur conference an another resolution that the public water tanks, temples meant for public, public buildings used by the pilgrims and other travelers etc must be thrown open to the untouchables. Inorder to effect the resolution it was suggested that all should now go and enter the public temple in the nearby locality. But Dr.Munje sidetracked that by saying that they will do that on some other occasions

Not only this but Dr. Munje never opened this issue even in future, though after this event the untouchable brothers started Satyagraha (movement) for entry in the temple of goddess Ambabai at Amravati in Vidarbha. This was an oppsotusnity for Dr. Munje because he had passed the resolution of temple entry of the untouchables in Nagpur; conference of untouchables. It was the a golden opportunity for Munje to stick to his guns which he had fired for temple entry of the untouchables at Nagpur conference. But Dr.Munje who never misses the opportunity of his participation in Hindu-Muslim quarrel if there any in the country did not lend his ears to the shouting of untouchables of Amravati for establishing their just right of temple entry.

In a place like Amravati Hindus were spreading the thorns in the Satyagraha movement of the untouchables but Dr.Munje the president of the Hindu Maha sabha was keeping quiet as if the untonchables of this country are not the Hindus. He did not think of writing a line in any news paper in support of the untouchables satyagraha at Amravati. Not only this but when the satyagraha of the untouchables for temple entry was going on Dr. Munje himself had visited Amravati and had made a public speech but in that speech also there was no reference to Amravati Satyagraha, he avoided the reference to it very carefully and calculatedly.

At Narsobawadi in Kolhapur district Non-Brahmins are making efforts to worship the deity going up to the image. The news paper like Kesari (founded by Tilak) was writing on many other matters without touching the right of Non-Brahmins for temple entry going upto the image of the deity and worshipping it. The news paper Kesari writes on Hindu Maha Sabha and Hindu Sanghatan (unity) but never touch's the issues like the temple entry of the untouchables. It writes on other issues of the untouchables and the Non-Brahmins not on their religious and social rights in Hindu society. Both kelkar and Maha Sabha were Keeping mum on Non-Brahmins social problems.

There in Madras also the movement like Satya-Shodhak (Truth finding) in Maharashtra also between Brahmins and Non-Brahmins for temple entry going on. Shri Ramnathan a leader in the social reform movement there suffered an injury when he was pushed from the steps of the temple while exercising the temple entry right of the low castes in Madas state. His associates in this movement had also suffered injuries. This quarrel has now become the court matter. But the leaders of the Hindu Mahasabha have just winked at it-keeping itself neutral. In Satyagraha that was launched by untouchables for claiming the right over the water of the public tank of Mahad under the leadership of Dr. Ambedkar the Hindu MahaSabha leader kept quiet uttering nothing over the issue.

By prodncing inequality in Hindu society which has now produced quarrels among the people over this so called orthodox leaders who lead now the organization like Hindu Maha Sabha keeps mum shutting their mouth on such important issues like such that are mentioned above. Both in Maharashtra and Madras the untouchables and the Non-brahmins neither love Hindu Maha Sabha nor respect it. So long as the Hindu Maha Sabha does not participate in the struggle untouchables and the Non-Brahmins are carrying on against Hindu orthodoxy the hIndu Maha Sabha will not become worthy of respect by these above mentioned two measure communities. In the struggle at Mahad the Hindu Maha Sabha was completely neutral in its stand.

By producing inequality which produced quarrels in

Hindu society and the Hindu Maha Sabha's neglect to these basic problems is a kind of criminal neglect on their part.

Under such circumstances both these communities of Non-Brahmins should stand on their own legs in co-operation with each other and struggle for their just rights together. The leaders of hindu Sanghatan (unity) or Hindu Mahasabha with a few exception almost all are Brahmins. Inequality is a ghost that has been nourished by the Brahmins for centuries together. Therefore caste is a poison that has been spread in their body and it has remained there in their blood inseparably. Therefore these people will not be ready so suddenly to destroy the caste notion which is there in their blood for years together. Sometimes some resolution may be passed in the meeting but that resolution will be defeated by these people only. It has been shown that the quarrel that took place at Amravati became court matter but Dr.Muje who was there at Amravati showed no intension to bring about compromise between the quarreling partys.

It is under this circum stances there is a need of Non-Brahmin movement untouchables movement and social equality league to work for the establishment of equality by destroying the inequality in society. There should be a special place in Hindu society for establishing equality by destroying inequality. By removing the accumulated dirt in society to make the society healthy is always a difficult work. The courage to clean the society from its dirt to keep it clean and healthy is always a difficult work. It is because of this we have only a few people who show courage to remove the dirt in society to keep it clean. The league has lost a very enthusiastic young leader in shridher Balvant Tilak. His premature death is a tragic event in the life of the league. However we will try our best to compensate his unfortunate absence. We firmly believe that there will have many branches of social equality league in Maharashtra to take the society of Maharashtra onward path of ideal of social equality in Maharashtra and for that matter in India. We also believe that the Hindu society will accept and behave according to the principle of efforts and urge of organization like ours.

The people are fed up with the deceiving tactics of organization like Hindu Sabha. The social equality league wishes to break down existing caste system among the Hindu by encouraging inter-caste marriages among the Hindus to take the Hindu society onward march towards the system of social equality. No doubt this is a very difficult work, how ever social equality league has determined to undertake this difficult task at any cost.

Fortunately for Sangha (league) it has acquired the leadership of Dr. Ambedkar who is learned and courageous. He has the charming man of inteteclual brilliance to attract the young men that wish social revolution toward social equality. Whatever changes that may occur in future today it is the work of the social equality league to kindle the fire against social inequality in Hindu society and start burning it until the just social equality is established in Hindu society. We close this essay by assuring the people that the league will do its assured work with courage and tenacity with full responsibility and sacrifice.

A Fortnightly At Present

At present we have decided to bring out paper Samata (equality) only once in a fortnight as fortnightly. When as per our expectation the patronage of the people for the paper grows in strength we will convert it into a weekly soon. Fortunately the patronage to social equality league is growing. But in this caste ridden society though the people are convinced of the merit of the work sometimes many hesitate in coming forward to support the work of the league.

Late Shri Shridhar Balvant Tilak

(This photo was made available by Shri. Madhukar Shirke)

On 25th May 1928 the demise of Shridhatpant took place.

As a mark of his memory the first issue of the paper Samata has been brought out on Friday itself.

Shridharpant Tilak wrote a letter to Dr. Ambedkar just before his death and the same is furnished below.

II Shri II

Gayakwad Wada (Banlow)

Pune 25th May 1928

Before you receive this letter I would have gone (died) taking leave of this world and you will hear this news. In order to carry on the work of social equality league further there is a need of attracting the attention of the youth who are educated and reform minded. It is a matter of great satisfaction for me that you ceaselessly work to attain this goal. I feel confident that the god will bless you for your success in this Endeavour. If the youth in Maharashtra take the question of eradication of untouchability serious the practice of untonchability will be over within five years. I am going ahead (embracing death) to meet lord Krishna to place before him the problem of untouchables about their untouchability.

With regards.*

To
Dr.B.R.Ambedkar
Bar-at-law
Damodar Hall
Bombay-12

Yours sincerely
Shridhar Balvant Tilak
25-5-28

Shridharpant was a pure gold in the struggle for social reform to emancipate the lower caste in Hindu society. Brahmanism was a tyranny over the shudras and the untouchables. Shridhar pant's was a call from Gayakwad palace (House of B.G.Tilak) to fight this tyranny and free the lower classes. It was a providential mystery that Tilak's son should turn towards social reform ardently supporting the emancipating struggle launched even by the untouchables themselves.It was a nature's merciless act that he embraced death at a an younger age.

Devarao Vishnu Naik

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Current Problems

The work of an organization of eradication of caste (jat-pat Todak Mandal) in panjab has been explained here elsewhere. Their panjab organization workers have categorically told the people that unless the system of caste is eradicated there is no other way for the progress of the country. The way to eradicate the caste system has also been explained by them. This alone is the way out to end the Hindu caste system. The social equality league has accepted the same way as the remedy to end the caste system of the Hindus. Inter-caste marriages are the only correct way to end the caste system of the Hindus. If we go by this way there is no question of anybody deceiving us. The social equality league has accepted this remedy as the correct path. The Panjab Jat Pat Todak Mandal (committee for Eradication of caste) has brought about some inter-caste marriages also. Our social equality league has organized some programmes of inter-dinning of many castes together but yet there is no any inter caste marriage to its credit. It is so because the league has come into existence very recently.

The Jat-Pat-Todak Mandal of Panjab has come into existence in 1922. The social equality league has not completed even one year for its existence. In addition to this there is a world of difference between the social environment of Panjab and the social environment of Maharashtra. The time when Dayanand Sarswati was giving slogan in Panjab that break the castes the same time the youth in Poona were taking the photo of Dayanand Sarswati on the back of donkey in procession on the public roads of the city of Poona. This much

difference was there in the social environment of Maharashtra and Panjab.

Even today the same remains the social condition of Maharashtra though a slow change may be noticed due to some efforts. Bhai Parmanandji of Panjab is the president of the caste eradication committee (Jat pat todak Mandal) of Panjab. He is also a secretary of the organization of Hindu Maha Sabha. There is no good will between Hindu Maha Sabha and the social equality keague in Maharashtra. Because even the very big recognized leaders are the very much orthodox and conservative in their out took here. They follow the tradition of Tilak and Chiplunkar the two conservative leaders who were fire brands in politics but backward looking in social matters. Conservatism among the politically big leaders in Maharashtra is a big hurdle in the path of social reform in Maharashtra. Traditionalism works quite powerfully in Maharashtra in society, Politics and religion. Traditionalism has spread very powerfully in all fields of life in Maharashtra and the reformers who are in minority are struggling seriousty against the conservative forces. This is the reason why we lag behind Panjab in matters of social reform. Here there is a powerful and tenacious conservative tradition and the reformers, truth finders, and the supporters of social equality have to cut their path through many hurdles, solid rocks of opposition and unbending and age old tradition of Brahmanism.

Shock To The Conservatives

The untouchables from the villages like Loni Bhapkar of poona Distric have sent some letters of complaint against the caste Hindus to us. It is stated in the letter that in some schools run by the local board (government schools)untouchable students are made to sit separately from the touchable students. This way the attention towards them in the schools is neglected. The government officers of the school board do not pay any attention to their learning problems. In the villages like Loni untouchable people like Mang Caste suffer for water scarcity as they are not allowed to take the water from water tanks or wells. Some tonchable has to pour water in their utnsil

from the distance without touching their water pot. They have to wait till then. But this is an age old problem that the so called untouchables are facing from the hoary past.

In a city like Bombay also a touchable member has sent a letter to the Municipal authority that if the untouchable boys are made to sit with touchable boys in the school it will be a great shock to the orthodox Hindus of Bombay. The authority of Bombay municipality should not only neglect the letter but it should send a letter to that man condemning his act dastardly. If a city like Bombay does this it will be an appropriate lesson to other bodies for its emulation. The organization like social equality league also attacks such dastardly acts of government bodies and individuals in society in its writing and propaganda in their public meetings and in its conferences. The body like Bahiskrit Hitakarini Sabha which is strungling for the just rights of the untouchable communities must hit the conservative elements of Hindu society to ameliorate the condition of so called untouchables of Hindu society. Without such an attack the arrogance of caste Hindus towards untouchables will not be weakened or minimized.

Moral Work Of A Tilakite
By W.N. Ghorpade, Nagpur

A short life of Shridharpant Tilak did not go in vain. Sometimes some men do not live long but attain much in their short lived life. He had the ambition to give a new turn to the life of people in Maharashtra. He had decided to boost social work along with the political work in Maharashtra. Gayakwad Wada (the home of Tilaka) now was about to turn into a centre of socio-political movement in Maharashtra and for that matter in India. In Gayakwad wada because of Shridharpant's initiative a branch of Samaj Samata Dal (social Equality league) was functioning. It is now a place where inter-dinning of all caste men together had begun taking place under the leadership of Shridharpant Tilak. Gayakwad wada was a place where Vithal Ramji Shinde had failed to obtain Tilak's signature on his manifesto of eradicating untonchability in Hindu society. It was now the same Gayakwad palace which Shri Shridharpant had turned into a revolutionary place of

delivering justice to those whom all kinds of ordinary facilities of just rights were denied. As places of royal men and men of nobility could become the residences of workers in Russia after the revolution similarly Shri Shridharpant converted Gayakwad Wada into the center of activities to obtain just rights to those to whom it were denied. Shridhar pant was an idol of love, brotherhood and humanity. His compassionate love embrassed those who suffered as lowest human beings in society for ages.

Shridharpant faced trouble because of his independent thinking. He faced multiplied problems. His writing in news paper Kesari was closed to him. He used to write in papers like light of knowledge (jnyan prakash) the Marathi news paper. Inspite of these difficulties he had kept his mind balanced. Dr. Ambedkar's work and urge was much dear and worth under-taking for him. When he had come to Bombay to participate the birth centenary day of Mahatma Phule he was further influenced by the work of Mahatama Phule. As a result of it he opened the branch of social equality league in his own house at Pune and he himself became the voce-president of the league.

It was a matter of great surprise when Shridharpant arranged the programme of inter-dinning of all castes together in Gayakwad wada at pune. When this good luck of Maharashtra was smiling on his courage and philanthropy the side of bad luck was also waiting to do its work. Shri Shridharpant committed suicide and parmanantly went out of sight.

While taking leave of this world Shridharpant told Dr. Ambedkar that he is going ahead to tell the agonies of our untouchable brothers to lord Krishna. Like the freedom of the country he was also worrying about the liberty of the people. He did not want that India's freedom should stand on the debris of real freedom of the people.

Human equality and freedom was the origin of his Swarajya. Chhatrapati Shivaji's idea of swarajya and Chhatrapati Shahu's idea of social equality were his ideas which he wanted to translate at once in the life of the country.

By neglecting social equality to give more importance to political programme was not his programme for the public.

A Letter Of The Jat-Pat Todak Mandal,Panjab

A letter from the leader of the committee of Amihilation of cast panjab Shri Santram B.A. has been received and its contents are as follows:

We felt happy after hearing that the social equality league has been established there under the leadership of Dr.Ambedkar. The aims of our committee and your league are one and the same. The birth based caste system is the evil in our society against which your organization and our league have come to work. The birth based caste system is the basis of all evils in our society. Once this system is ended our all other problems will automatically be solved. Hence we have taken up this problem of eradicating the caste system first in our programme. This is so because unless the caste system is totally eradicated Hindu programme of Shudhi (purification) movement and the movement of eradication of untouchability will not be successful.

We have brought about some inter-caste marriages. Marriages of a bride coming from higher caste and a bride groom coming from lower caste have also brought about by us. Our Mandal association is publishing a monthly news Magzine called Revolution (Kranti) in Urdu language. The membership of our Mandal has gone up beyond the mark of seven hundred. Bhai Pormanandji is the president of our Mandal(association). The preachers of the Mandal go on visiting different places for the sake of the propaganda of our work and the preaching of our ideal. Bringing about inter-caste marriages is our main programme.

With his letter Shri Santram has sent some books in English and in Hindi which they have published from time to time. In this list of books the book "Path of India's Salvation and Regeneration" is very much important. On the front page of the book the important saying of the saint Dayanandji has been printed. It says that:

"So long as caste system remains the path of the progress of Hindu society or Indian nation will not be smooth. Our caste system is a disease that has caught our throat quite tightly. It is a noose that has tightened our neck. When we will be free from it is not known."

After the above stated writing under the title evil effect of the caste system the below mentioned information has been given in the book. The book says:

(1)It is this caste system that kept Indian nation tied to the slavery of the Muslims earlier and now to the slavery of the English people. (2) Fed up with this cruel caste system the untouchables and many other low caste men from the Hindu society converted to other religions. (3) It is this inhuman caste system that gave crores of people the position even worst than the position of the animals. (4) Caste system is the cause of the quarrel between the Brahmins and the non-Brahmins. It is this caste system which is a hurdle in the path of social, religious ecomic and political progress of the country. (5) Caste system is inconsistent to the principle of democracy. So long as caste system continues one caste will not believe in the goodness of another caste. Therefore perpetual unity among the Hindus and love for each other is not possible. (6) Shudhi movement (movement of reconversion of converted Hindus to other religions) and getting converted untouchables incorporated in Hindu society after they come back to their original religion is not possible as long as caste system perpetuates. (7) Unless the caste system is eradicated a society based on the value of merit and demerit will not come into existence.(8) In Hindu society workers in various fieldeds are considered as low caste men. Tired of worthless treatment they receive they embrace some other religion. (9) In Hindu society men born as Brahman,Ksatriya and Vaisya are alone treated as worthy men.The men other than these three are treated as lower beings.(10) The fall of Hindus morally, intellectually and physically is also due to their system of castes. The caste has made Hindu eye sight weak narrow minded. Whatever may be the claim of the Hindus their jump is only within their caste

In this book some messages showing the sympathy for

the work of Jat-Pat Todak Mandal (The committee for annihilating the castes) have been printed. The messages that had come from Mahatma Gandhi,Ravindranath Tagor, lala lajpat Rai and Swami shradhanad are there printed in the book. The messages sent by Barr. Vinayakrao Savarkar and Barr. Jayakar are also there in the book. Mahatma Gandhi has communicated to them that, the inter caste marriages are not less important. A shudra should marry a Brahman girl. Ravindranath Tagore has also sent them the message supporting the inter-caste marriages. Shri lala lajpat Rai has categorically told them that the Hindu caste system has created the caste of untouchables. Caste system is the greatest blot on Hindu religion. Hindus will not be a united community unless the caste system is totally annihilated. Swami Shradhanand in his message has clearly told them the main objective of his life and that was that he never attends that marriage which does not help in weakening the caste system and such a couple does not receive my blessings.

If the leaders of Hindu Sabha had accepted the programme of Jat Pat Todak Mandal of Panjab there would have been no need of establishing the social equality league for us. But there is no courage and mental preparedness on the part of the leaders of Hindu Sabha to follw the path of the leaders of Jat Pat Todak Mandle of Panjab.

In Maharashtra the leaders of Hindu Sabha praise the leaders of Jat Pat Todak Madal Panjab but hate the leaders and their organization "Social equality league." What is the reason of this attitude of the leaders of Hindu Sabha in Maharashtra? The reason for this attitude of the leaders of Hindu Sabha has been explained in the next issue of this paper.

■

SAMATA

(Equality)

Friday, 13th July 1928

The texts of the original letters that were sent to the leaders of the Jat Pat Todak Mandal of Panjab by the above mentioned leaders of Maharashtra

"I fully agree with the aims of the Jat Pat Todak Mandal. The objects of Shuddhi, Sanghathan and the removal of untouchability etc. can be fulfilled if we break down the chain of castes."

Vinayak Damodar Savarkar

The one principle that we have learnt during our struggle for swarajya is that we must abolish caste and leave our pride of birth. This must be our religion for the present.

M.R.Jayakar

We express our gratitude to the organizers of the Jat-Pat Todak Mandal for sending the papers of above mentioned messages to us. Otherwise this kind of clear words on the social reform from the mouth of Savakar and Jayakar are not possible to be uttered by them on the soil of Maharashtra. One thing here and another thing there is their tactics and only the workers of the social equality can understand their diabolic tactics. Panjab is far away and the forest looks beautiful from the distance..

By reading the words of these two Maharashtrian leaders the leaders of the Jat Pat Todak Mandal must have felt very happy. They must be writing about this in their publication praising the words of these two leaders of Hindu Maha Sabha of Maharashtra.

Had we been away from these leaders of Hindu Maha Sabha we would have also been deceived as the leaders of Panjab are deceived by the sweet words of these two leaders of Hindu Maha Sabha from Maharashtra. But due to our nearness to them we can see their hypocrasy. We can easily

notice the world of difference between their language and action. Their ideas speak one thing and their behavior shows another thing. They are courageous but run after timidity. The society that has been divided by caste and the practice of untouchability that has made it impure and poisonous is not seen by them. They see only the remedy for shuddhi. How can they make the poisonous pot pure only by pouring water in it?

Those who have broken the shackles of caste around their neck they alone can free themselves from the caste notions, caste system must be broken from above to make the movement more effective and all embracing. To break the caste system from its very roots the so called upper caste men must come forward to make the caste breaking more effective. But this is the other way round. The people who are suffering under the tyranny of the caste system are the people of low castes of Hindu society and it is they who are in the front of the anti-caste movement. Whenever the supporters of social equality agitate it is the lower caste men who join the movement in a big number because the lower castes are the main sufferes under the tyranny of the upper caste Hindus in Hindu society. The upper caste men hesitate to join the anti-caste movement because they are afraid of the principal of social equality. As the poison of the snake does not harm the snake itself similarly inequality in society does not harm the upper caste men. On the contrary the inequality in society is advantageous to the upper caste in their gain and social prestige. Therefore the people of upper castes in Hindu society are in the habit of neglecting the principle of social equality in their important deal. Some leaders of Hindu Maha Sabha are sufficiently dynamic in politics but in social matters they are very much conservatives, orthodox and backward looking. The leaders of Hindu Mahasabha sometimes dabble in politics and if they do not become successful there they again try to muddle in politics. They want some position of prestige somehow whether it is politics or otherwise.

But this tactical game of these conservatives will not continue for long. The so called backward class people are

becoming awakened now. The leaders from them are emerging strong. Even though they are enchained in their legs those chains are not that powerful now. They can easily break those chains. They have no class of priests. They by birth are near the principle of equality within their society. Deceiving them is not that easy task now. They can easily understand the difference between arrow and whirlpool.

These people who have gone much away from the ethics of Samata (equality) how to bring them on proper path is a problem that the organization like social equality league faces in its genuine urge for social equality. May god bless them with understanding that they should come on the path that leads to the desliny of social equality in our society.

Not Fabrication-Fabricators
Time
Author:- G.N.Sahasrabuddhe, Bombay

In the first issue of the paper Samata there was a letter under the title "What kind of fraud (Samata) (Equality is?" After reading this letter we felt surprised. The orthodox Brahmins the lovers of caste system by seeing the name of the paper as Non-Brahmin used to be obviously surprised but it is a matter of surprise that by reading the title of the paper as Samata (equality) the non-Brahmins should express their disapproval. The Brahmins adhere to the system of castes similar is the case with the Non-Brahmins. This fact is quite clear when we notice the behavior of the Non-Brahmins with the so called untouchables. The Brahmins in their practice of untouchability follow their orthodox system of scriptural patterns whereas Non-Brahmins practice caste matters as a normal routine without the violation of caste practices. However both Brahmins and Non- Brahmins are similar and same in their adherence to the age old caste system of the Hindus.

We are charged by some leaders of the Non-Brahmin movement that in the name of Samata we are interested in marring the Non-Brahmin movement.

Nobody should take the meaning of Samata that all should

eat the same quality of food. Samata is a moral and religious principle. God is everywhere and he is with all is the principle of Hindu religion. This principle must be accepted and practiced. The paper Samata has appeared for this reason. If the adversaries of the paper Samata remember this they will at least minimize their complain against Samata at least in some volume.

Samata is a time honoured eternal principle to which there is no parallel in any time of human history. The Samata has two sisters. There are two sisters of equality-freedom and brotherhood. Equality, freedom or liberly and brotherhood must go together. With co-operation of these three the tyrannical rule of hereditary rules collapsed in france and equality liberty and fraternity became the ruling principles in french social life. When the principle of equality is such a powerful weapon who will call it as a superficial ideology? Who will show the courage to undermine the position of these three?

The Non-Brahmin leaders and the leaders of the untouchables are demanding some special concessions for some period and no body should object to their demands under the pretext of equal rights to all. The real aim of the movement of Samata(equality) is to give an opportunity to all men to get their progress done. To create an opportunity to backward castes and classes for their progress to bring them on part with others is the real work of the social equality league. However while doing this it does not mean that we should make efforts to bring down the advanced people down to the low level. We must remove the causes because of which some people have remained backward and classes and castes that have remained up from the level of others.

For the sake of equality if some Non-Brahmins come out of the poisonous caste system we will presume that our work of social equality league has been done as we expected it. Even though the Hindu orthodoxy has digested the work of saints like Saint Tukaram, Ekanath, Gautam Buddha etc. the opponents of equality must know that this will not be repeated hereafter. In short our adversaries must know that our

movement for Samata(equality) is not a fraud practiced by us but it is a weapon to be used against orthodoxy and hypocracy that works against equality and equal justice.

Heartache Of Brahmanism

Author- Knower Of Mysteries

Heartache of Bhalakar •

Bhalakar the editor of the news paper Bhala(spear) was a supporter of the Varnas four casts of the Vedas. Wherever there is any resolution in the public meeting supporting social equality he appears to feel unhappy over it.

The workers of Samata(equality) have never made any effort to suggest that all the rights of the Brahmans should be abrogated. The Brahmins must voluntarily surrender the rights which they have arrogated for themselves from others and become strong. In the kingdom of equality (Samata) the man will remain as man here there is no place for Brahmins, or Kstriyas or Vaisyas or shudras.

Remedy For Gandhi Mania

Almost all news papers that are manned by the Brahmins are suffering from Gandhi Mania. The papers like Kesari, Shraddhanand, Bhala etc are critical about him. But a sinful man by spiting on the sun will not reduce his importance. There is no need of criticizing others who are doing some other work than the work of the equality league. The workers of the equality league have set before them the definite goal and they will work for that only to achieve that goal.

Whether it is Razor or Barber or Brahman?

Who is a culprit in shaving the head of a widow? Whether it is the barber or the Brahmins who forcibly take the widow to the barber or a hair cutting machine? A lady writer who has become conscious of the rights of women has showed her anger toward the barber. The men who are genuinely responsible are quite different who wish to go to heaven by this heinous act against a helpless creature like the widow.

• Bhala (spear) was a news paper in Marathi language.

Barber only for the sake of few cheaps becomes blameworthy and a fallen creature in society.

Why Should There Be Separate Electorate for the Untouchables?

(By D. V. Pradhan, Dadar)

On 15th July a third provincial conference of the Non-Brahmins has been organized at Kalyan. In that conference the problems that the Non-Brahmins face will be discussed in detail. A big list of the questions to be discussed has been published under the signature of Dinakar rao Javalkar. IN that list four kinds of separate electorates one for Brahmins; one for Muslims one for Non-Brahmins and one for untouchables are mentioned. Thus these four kinds of electorates should be demanded by the Non-Brahmins is the idea that has been suggested in the list.

Already there is a separate electorate for the Muslims as per their desire. The Brahmins have not demanded separate electorate so far but they will demand for them sooner or later. Here after the Brahmins have no other alternative than demanding separate electorate as they are negligible minority community. Getting elected in joint electorate by the Brahmins is as good as impossible and the experience of past elections has proved this and even in the recent elections. Hence they have no alternative except demanding separate electorates for the Brahmins.

The question of untouchables is different. When the untouchables are Non-Brahmins why should non-Brahmins not think that they and the untouchables should become one and united? If the Non-Brahmins wish to remain separate from the Brahmins one can understand that why should they choose to remain separate from the untouchables? The Non-Brahmins who blame the Brahmins for the ills of the untouchables why should they not make efforts to integrate themselves with the untouchables? Why should the non-Brahmins not show the courage to say that like us they are also the Non-Brahmins therefore we should become united and integrated. This should be the language of the Non-Brahmins but they do not

say this on the contrary like all other upper castes the Non-Brahmins also remain separated from the untouchables practicing caste practices ruthlessly against the untouchables.

As Non-Brahmins wish to remain aloof from the Brahmins similarly they wish to remain separated from the untouchables practicing equally rigorous caste practices against them.

Nothing has been done by the Non-Brahmin leaders so far to integrate the untouchable communities with the rest of the Non-Brahmin humanity. Their only work in this regard is to blame the Brahmins for all socio-religious ills in Hindu society.

We sincerely hope that the Non-Brahmins conference that is to be held in Kalyan will seriously think over all these issues and do something concrete in matters of integrating the vast multitudes of the Non-Brahmins into the fabric of our society.

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A fortnightly news paper in Marathi language started by the Social Equality League, Bombay In June 1928 under the leadership of Dr.Bhimrao Ambedkar
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SAMATA

(Equality)

Publisher & Manager
B.V.Pradhan
Ramchandra Nivas
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Arya Samaj And Social Equality League

Dr.Nilakanth Dattatray Sabnis president Arya Samaj has sent the below mentioned letter for publicity.

To Shri editor of the
Paper samata (equality),

Your second issue of the paper Samata (Equality) has reached us. We have felt very much happy by reading that. By producing religious equality among the Hindus the nation should grow is our main idea. Wherever such efforts are made those efforts are ours is the idea of Arya Samaj. Arya Samaj do not regard four Varnas as birth based. This fact will be clear if any one reads the book of Santaram of Jat-Pat Todak Mandle entitled "India's Salvation and Regeneration." After reading this book Dayand Sarswati's idea of Arya Samaj will be clear.You have already printed Sarswati's main ideas in your paper Samata.

Yours is the first and only paper in Maharashtra that is devoting to the cause of Social Equality there. The thought of Social Equality alone will be responsible for the overall progress of our country. And in the process of this progress your paper will occupy the most honorable place in the country.

Your efforts like the efforts of the Arya Samaj should prove fruitful to take the nation towards the path of overall progress is our prayer to the controller of the world.

Amravati
18 July 1928

Your well wisher
Nilakanth Dattatray Sabnis

President Arya Samaj
Amravati

There Is No Other Remedy Than Social Equality

Prof. N.K.Bhagat of Thane city writes about the paper Samata that "I carefully read the first issue of Samaj Samata Sangh. Aims and objects of the paper are quite inspiring. For the progress and prosperity of Indian Nation first of all India's caste system must be abolished. For the progress of man's intellectual capabilities and other qualities there must have full freedom and liberty. Hence there is a need that Hindu caste system must see its demise at the earliest. Gautama Buddha had opened the path of his religion for all by seeing the condition of Indian nation. Buddha allowed the people of all castes including women in his Sangha and hence the condition of India went on changing towards progress rapidly. History gives testimony to this fact. We feel happy that the aims like the aims of the Buddha have been accepted as the aims of the paper Samata. The writing in Samata is showing the earnestness of people's progress, courage, the urge of good will, nationalistic outlook and urge for the progress of poor and downtrodden people.

The editor of any paper must have urge for forthrightness and good will for all. His nationalist outlook embraces all with love and kindness. We hope the editor of this paper will stand to the taste of all this.

News Of The League

By the initiative of the social Equality league a night school has been started at parel from 25th of July. In this school the teaching is done both in Marathi and in English languages. In this school the subjects like the, social condition in India, India's governing system, the municipalities and local boards, information about princely states, citizenship and how to acquire it are the subjects, discussed and taught. Here through education the idea of self-respect will be taught and the encouragement will be given to the attendants of the school to inculcate the idea of self-respect in them.

On behalf of the social Equality league an institution of inter-caste marriage has been opened. The league will soon open its branches in Nasik, Nagpur, Khandesh etc.

B.V.Pradhan
General Secretary, social Equality
League, Dadar, Mumabi.

Social Equality And The Class Struggle
(By P.N.Ghorpade Nagpur)

Shraddanand group of workers accuse that there is no equality in the thought of the editor of the paper Samata (equality). Before this objection is answered it is necessary to see to what extent the shraddanand group of leaders understands the meaning of equality. If they have understood the meaning of equality to what extent do they follow it. They must be having their own idea about the meaning of the idea of Samata (equality). Otherwise they would not have charged the leaders of the Samata paper that they do not know the meaning of equality. What is the meaning of equality of shraddhanand group of workers? According to shraddhanand equality means the classlessness. Then he further says that while doing good to the untouchables it does not mean that the touchables should be destroyed, and while securing equal rights to the Non-Brahmins the Brahmins are to be destroyed. All this is not a taste of equality of society.

It is for this reason neither the satya shodhakies nor the supporters of equality league have ever asked for depriving the equal rights of the Brahmins. Fortunately for shraddhanand he admits that the Brahmins enjoy not only the rights but they enjoy the rights more than necessary and this is admitted by them. On the contrary the untouchables are not only under privileged but they have been deprived of all the possible rights that even an ordinary human being enjoys but a slavery of a bonded labour in village has been perpetually imposed on him. What have the workers like shraddanand of the Hindu Sanghatan done against this untouchables slavery? The ideas of such kind of efforts do not touch neither the leaders nor the workers of Hindu Sanghatan.

The movement for equality starts only when there is inequality. Inequality exists only when an organized group of people deprive the equal rights of the unorganized people. Organized people deprive the rights of unorganized people. Then the system of inequality comes into existence in society. Under the circumstances the establishing equality means giving back the rights that have been deprived. If the deprived rights are not returned back amicably taking them forcibly by struggle either peacefully or otherwise is the meaning of the struggle for equality. There is no other way to establish Samata in society. Those who usurp the rights of the people like untouchables the usurpers have to tolerate the attack of the people whose rights have been deprived. The intensity of their attack depends upon the strength of their organization. Such attacks on Brahmins and their organizations are going on by the Non-Brahmins and the untouchables. Shraddhanand and his men must analyses the cause of the attack by the lower castes on Brahminsm and the movement of the Hindu Sanghatan (Unity) thread bare. They have not understood the cause of unrest against them is not our fault.

There are ways and means to avoid class struggle. The monopolistic class which has usurped the rights of other classes must give up their extra rights and be satisfied with rights equal with others as the class of Samurais in Japan did. This will not create the idea of struggle for rights among the deprived people. Since all enjoy the same and similar rights there is no question for the struggle for rights.

Fortunately the English rulers have made the education open for all. Education is not the privilege of the Brahmins now. Religious and social rights of the Brahmins are their special privileges and it is here they stand separated from the Non-Brahmins as well as from the untouchables.

The upper caste men have thrived on their special privileges against the lower caste men. The lower caste men taking advantage of the changed environment must keep on their struggle for gaining their lost rights in an organized manner. This is known as the burning fire for struggle to gain the lost rights.

The path of equality passes through this fire ordeal. The struggles for social equality in other countries have also passed through this ordeal. In Europe there was a struggle between protestants and Catholics for hundreds of years and before that there was the struggle between the patricians and plebians in olden days. There were the wars that were fought for hundreds of years to establish the principle of social freedom and the social equality. There the commoners had to face the self-assumed pride of egoism of the so called upper classes that the commoners had to fight, but here in India under the system of castes birth decides the worth and not his worth and quality. The so called lower castes have to fight birth based prestige and privileges of the upper casts. This being the case here in India the struggle for equality has become more difficult. Those who are trying to struggle against the caste system making ideas of class struggle as tool the upper caste Hindu people did not bother for that. The orthodox element of Brahmanism is worried only of the movements like one started by Mahatma Phule because they have attacked only at the root of the caste system. By presuming class struggle between Sudra and Atisudra on one hand and the Brahmins and such other privileged classes on the other hand the followers of Mahatma phule are carrying on their class come caste struggle for producing the just and equality based society in Indian social order. The leaders of the some Brahmin organizations are growing conscious of the Satyashodhaki forces and are trying to give some new colour to their ideology to accept some new ideas incorporating in the programme of their organizations.

In the end we must warn the leaders of Brahmin (Hindu) organizations that by raising merely the slogan that Hindus are one the Hindus will not become one. They must by their thought and action show that they fully share the sorrow and happiness of all Hindus that include mankind from the untouchables to the Brahmins.

The so called leaders of the Hindus must know that Hindus will not be come one by using merely the language that all Hindus are one.

Hindu social inequality is birth based unless this fire of inequality is extinguished they will never become one. Their programme of shuddhi (reconversion) and Hindu Sanghatan is incapable to do anything drastic and revolutionary.

Brahmans, Non-Brahmans And Samata (equality)
(By S.V.Lokhande)

When the Brahman Non-Brahman paper was started some well wishers of the paper made a suggestion that the title of the paper should be changed. By showing the causes for the change of the title some had suggested the new title also. However because of some difficulty the publication of the paper was stopped and the suggestions for change of title of the paper were also stopped.

Now Shri Naik has started this new paper Samata (equality). The apearing of the Brahman Non-Brahman paper has also stopped. It does not mean that the objective of that paper has been fulfilled. The existing circumstance is otherwise. Mahatma Gandhi had stopped Non-Co-Operation movement for some time. It does not mean that the need for non cooperation movement was over. Similarly when shri Naik stopped the publishing the paper Brahman- non-Brahman it does not mean that the quarrel between the Brahmans and the Non-Brahman was over and the love and co-operations between Brahman Non-Brahman has begun.

The Non-Brahman movement does not depend upon any news paper. So long as the causes of the non-Brahman movement are still living the movement is bound to go on. When this is the condition that still exists then why should Shri Naik close the publication of Brahman Non-Brahman paper and opt for publishing the new paper called Samata is a question and Shri Naik alone can answer this question better. However our surmisation is that the Brahman Non-Brahman problem is a narrow field in Indian context. Whereas Samata (equality) is wider problem concerning everybody in Indian context. In a society of graded inequality the indiduals (citizens) concern with equality is a vital issue that stands before him. Hence comes the question of Samata (equality)

before him. Hence through this paper his will be an effort to bring all Indians into oneness setting aside inequality of all kinds.

The paper Samata (equality) is not owned by any individual. It is owned by an association called Samaja Samata Sangh. Its editor is a member of the social equality league. He edits the paper in his capacity of a member of the league.

It is true that the area of the Samata that it covers is very wide and all inclusive compared to the paper Brahman Non-Brahman but the aim of both the papers is one and the same. The aim of both the papers is to destroy Varnasrama system-birth based caste system. Because without this there is no possibility to end the caste system and establish Samata (equality). For the detailed discussion as to why Shri Naik has started Samata by closing Brahman on Brahman paper has also been discussed in the next issues.

■

SAMATA

(Equality)

Friday 27th July 1928

"Hitting On A Vital Part"
An Event During The War Between
Ram And Ravan

It was the last day of the battle between Ram and Ravan. The war was going on throughout the day right from the dawn. The both the parties were fighting with the determination of do or die. There were heaps of dead boodles and the blood was flowing like a flood of the river. The water of the sea mixed with blood had become red mixed with blood. It was the middle of the day when the sun was emitting the light and heat powerfully when both Ram and Ravan came and stood facing each other in the battle field.

For a moment there was an absolute peace. It was something like the peace before the storm. Everywhere there was an absolute peace. The enemies saw each other for a moment. But this moment was only short lived, storm like a wind began blowing again. It was this way now the war between Ram and Ravan had begun.

Ravan was not an ordinary enemy. He was a great ascetic. He was a brave warrior, an ardent devotee of Shiva. He had converted four Vedas into four days. Like his pet and hunting dogs they used to be after him always. He was highly trained in archery. He has imprisoned almost all gods and goddesses. And all the nine planets are kept under control by him.

Such was a man of great power Ravan was. Killing him was not an ordinary thing. Hours after hours were going on. Arrows were charged like the shower of rains. Both Ram and Ravan had received injuries after injuries and tired bodies were fully blood stained. On the face of Ram there was a sign of fatigue but the face of Ravana was quite alert and fresh. The injuries on his body were making him more and more alert

and fresh. By seeing this scene on the battlefield Hanuman who was never worried in any calamity became nervous and worried. Laxman was also equally nervous. Rama to change this war scene of disappointment used different kinds of war weapons and war tactics and made Ravana mutilated in his limbs but what is surprising thing is that there emerged many Ravanas from the body and the mutilated limbs of the body of Ravana.

Ram, Laxman, Hanuman etc. became panicky. When all were worried at that juncture there came a voice from the sky. The voice was :

Raghuraj heat the target at a right point. This changed the war scene in favour of Rama. Ravana had in his heart his death point. Knowing this Ram showered the arrow on the death point (heart) of Ravana. Ravana died instantly on the battle ground amidst the crowd of his soldiers.

This story has been narrated here to show that the caste system is the Ravana of to-days society and it is stronger than what Ravana was. That Ravana whom Ram killed was an individual our Ravana that is caste is not an Individual it is an age old traditional institution. That Ravan was an individual and was a Brahmin. That Ravana had kidbapped only one individual woman where is our present day Ravan (caste system) called Brahmanism has spoiled the whole national creed of oneness. The other day shri Swami Satya Dev has said that "Brahmanism is the real disease that the nation is suffering from. That Ravana had only imprisoned gods but the present day Ravan (Brahmanism) has made the gods and the goddesses to practice untouchability, segregation and discrimination.

Thus the caste system is the Ravan of our time and this Ravan is in no way inferior to Ravan of Rama's time. On the contrary the Ravana of our time is more powerful than the Ravana of Rama's time. That Ravana was an individual whereas Ravana we are confronting today is a gigantic institution.

Thus this Ravan of today is very much cruel. Many have understood that there is no other go except destroying it. A Brahman member has recently proclaimed in his open letter

that inter-dinning and inter-case marriages must take place among the Hindus. There is no other remedy for the unity and oneness among the Hindus. This kind of anti-caste proclamations are made by the leaders reformers, satyashodhaks, Prarthana samajists, Arya Samajists, members of the prarthaana Samaj, Brahman unions wherever there is an occasion for them.

How ever, inspite of all this Ravan of caste system is not dying. This Ravana is not embracing death. This Ravan is more powerful than Ravana of Ram's time.

The caste system is not dying merely because its origin is not destroyed, its roots are not uprooted. This is the cause of its tenacity. If the caste system which is birth based and if it is to be destroyed the system of inter-caste marriages or mixed caste marriages alone can do this.

The demise of caste system lies in the mixture of castes-Varna Sankar "Brahmanism." It is also generally known as Hindu religious system. The mixed marriage alone is the way out to end Hindu caste system. All other remedies are worthless. There were many movements like Bhakti(devotion to god) movements but they proved ineffective in rooting out the caste system from its foundation.

Merely by shouting against the caste system the caste system will not be annihilated from its roots. The reform our contention is follow the path of social equality league, attack the very foundation of caste system following the way shown above and free our nation from this age old disease which is eating the vitals of our ancient land.

By shouting against it the caste system will not be destroyed. Many Indians in the past shouted against it fruitlessly. Therefore our urge is come to the path on which the social equality league is standing. Follow its weapon and with that weapon attack the caste system and end it once for all.

Current Problems

Non Brahmins Conference At Kalyan

Non-Brahmins by hesitating greatly they at last organized their Non-Brahmin conference in the city of Kalyan near

Bombay. A big list of issues to be discussed in the conference had appeared in the news papers. After reading the list we felt that the conference will take up many important issues for discussion and come to the final decision for action.

But the conference which continued for two day did not find any time in its programme to take any social issue for discussion. The issues that they discussed were whether the Non-Brahmins should co-operate with Simon commission or not. If they are to co-operate with Simon commission who should be the members in the delegation that will meet the commission. Such political questions alone consumed most of the time of the conference. Therefore some other problems did not receive attention for want of time in the conference. Due to presser of league on the conference some resolutions like inter-dinning and inter-caste marriages must be encouraged among the Non-Brahmins were some-how with reluctance were passed in the conference.

Some leaders in their speeches attacked the political organizations for not even touching the social problems in their programmes. These political organizations must be regarded as inimical to the national interest was their assertion

In next week there is going to be summoned the youth conference in Bombay. In this conference it is necessary that the leaders should take -up the problems like Maratha Non-Maratha; untouchables, non-untouchables and hit the target of up-rooting the system in practice. The youth should take care that in the movement the questions like Maratha Non-Maratha will not arise. This is the holy task and the youth among the Non-Brahmins must take up these issues in their hands. The leaders of old generation do not see to have courage to take up this kind of work in their hands. The old leaders are tired of criticizing the Brahmins and in showing their defects. Hence this work must be taken up by the young men only. Let the old leaders do whatever they like to do. The young workers should take advantage of those leades who are genuinely interested in guiding them. Here lies the real advantage of the Non-Brahmin movement.

Equality Entered The Temple

A news has been published that shri Jamnalalji Bajaj an ardent disciple of Mahatma Gandhi has thrown the temple of deity laxminarayan open for the entry and the worshipping of the deity to the untouchables there. The temple belongs to his own merchant community. Shri Bajaj deserves all congratulation for this act of great social service. There is no doubt that after reading this news any supporter of social equality ideal will definitely feel happy. The temple entry problem of the untouchables is a simple and easily soluble problem. But this easily soluble problem has become difficult because of the obstinate attitude of the orthodox Hindus. Sometimes the common people are not ready for this is the lame excuse that is used as a cause of this antisocial lame excuse. But all these causes of opposition to the temple entry of the untouchables are not true has been established by the decision taken by Shri Bajaj in this regard. Generally speaking the common people do not have their own opinion if the leaders convince them about giving up their objectionable view. Whatever opposition that is shown it is either from naïve masses because of the propaganda or due their ignorance. Remove the veil of their ignorance then there goes nothing wrong in the liberation of commoners minds.

The merchants of Wardha tried to persuade shri Jamnalalji against opening the temple of Laxmi Narayan for the temple entry of the untouchables at wardha. The some merchants even threatened Jamnalalji with dire consequences like manhandling him. However Jamnalalji remained strong and stout in this regard. Dr.Munje of Hindu Sabha(Nagpur) talks only of reforms but shows no courage like the courage shown by Jamnalalji at Wardha. He is caged in shuddhi (reconversion) movement which yields no result.

Equality Must Reach The Deity

Any one allowing the untouchables to enter the temple is not in any way doing favor to them. It is their birth right. But they were not enjoying this birth right for thousands of years in this country. We sincerely congratulate shri Jamnalal Bajajji for liberating untouchables at least partly from their one part

of slavery. But it must be remembered that by allowing the untouchables to enter the temple is a step that partly paved the way for reaching the untouchables to sanctuary of the deity to worship the deity. Merely by allowing the untouchables to enter the outer part of the temple does not solve the problem of their equality there. They must be allowed to enter the sanctuary part of the temple and worship the god by themselves. Some people say that they have been allowed to enter the outer portion of the temple like the sudras and these Ati-Sudras have become Sudras at least in the temple is not a mean achievement according to their argument. The touchables must know that the untouchables are demanding the rights which the touchable are enjoying. Either the touchables must concede their rights or support the struggle that they have launched for their rights until equality is established for all.

The struggle for equality and freedom is not controlled by the giver but it is controlled by those who demand and struggle for it.

Widow Versus Jadhav

Shri Bhaskarrao Jadhav a Non-Brahman leader was a minister in Bombay government. He was proposing a bill to be passed in Bombay legislative Assembly. Our unfortunate women had some concessions given by law. If the husband of a woman dies and he had no male issue his widow had a right by law to adopt a male member of her choice. But shri Jadhav did not like even this much freedom that woman should enjoy. The freedom of adoption given to the woman is miss used is his argument and against this misuse he is introducing a bill. Though the bill is an unfortunate thing we do not feel anything surprised about it. Because shri Bhaskar rao Jadhav is a great supporter of Manu-Smriti. The laws of Manu are against the freedom of women. In the trance of Manu's laws shri Bhaskar rao jadhav has forgotten that he is the chairman of Mahatma phule's satya shodhak samaj. He must know that women are feeling pity for him for this kind of bill.

Heart Aching Of Brahmanism
Writer : Knower of mysteries

Swallower Of Huge Quantity Of Sweetmeats

Hamlet had faced a question that whether he will die or survive. Unfortunately he did not find the path for his survival and he had to embrace a miserable death. If in place of hamlet had our Brahman priest been there he would have found out the path for survival from his superior head under the burden of his turban (pagadi). Because of the disease that has attacked the heart of Brahmanism to save that the Brahmins of Bombay arranged the programme of feeding the Brahman in hundreds shows how intelligent they are and how superior is their head that is beneath their Pagadi(Turban). This Brahman Bhojan-feeding of the Brahmins was done in the presence of the deity Ganapati. If by eating sweat-meats heavily Ganapati is unable to walk it is said that they are making arrangement of car for Ganapati.

Spread Of Ancient Religion

The heart of Kesari(Tilakites) was aching since many days as there was not a single place in London where Hindus that had gone to England can stay following their own Hindu practices, religion, customs etc. Their heart aching had grown enormously particularly from the time when the shuddhi movement had begun. But the Kesari men had become somewhat contened by hearing the news that men like Ghanshamdas Keli, Ram-Gopal Gota and Shri Khaitan by their efforts have recently opened a building naming it as Arya Bhavan. In this Arya Bhavan Hindu system of accommodation will be provided. Just adjacent to this building they will build a temple also.

But the question that is now going to be that to whom this temple will belong? Out of 33 cores of Gods this temple will belong to which god? There is going to be a big tussle on this. If this problem is solved the problem that who should be the priest in the temple. Whether there should be one or two or many. Some will say that former editor of Kasari Mr.Narsopant Kelkar after his term of presidentship he will go to England to become the priest in the temple there. In this we will spread our hundreds of caste and our Varnasrama religion there and make England a powerless nation.

On this our only warning to England is beware England.

■

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Editor & Printer
D.V.Naik
Ramchandra Nivas
Dadar Mumbai 14

SAMATA

(Equality)

Publisher & organizer
B.V. Pradhan
Ramchandra Nivas
Dadar-Mumbai 14

Year 1st) Dadar-Friday, 10th August, 1928 (issue 4

Real Memorial
Of Tilak

The meeting of the social Equality league of Poona Branch took place on 4-4-28 on Saturday at 6 p.m. in Gayakwad wada (Tilak's house). The meeting took place in the main hall of the wada. Shri Shripatrao Shinde the editor of the Marathi news paper Vijayi Maratha, Dr.Bhamrao Ambedkar attended the meeting particularly. The following resolutions were passed in the meeting.

(1) Tilakas son Rambhau Tilak was congratulated in the meeting for permting untouchables to worship Tilak's Ganapati.

(2) Vice-presidents of social Equality league Shri Shridharpant died recently. The resolution was passed that shri Rambhau Tilak be appointed as vice-present in place of Shridharpant.

(3) In the mouth of Sravan (August) distributing the holy thread among the untouchables to make them feel their equality with all others. In Rambhau's Ganapati festival all should participate keeping aside their personal opinions was the opinion unanimously expressed in the meeting.

We must stick to the original plan of the Equality league. Otherwise like earlier workers who proposed to undertake many things but in reality nothing concrete was done should not be our fate. Abolition of caste system which is artificial creation must be done away is our main aim. But we should not go on quarreling over the means forgetting the main aim.

Such was the most important advice that Dr. Ambedkar gave in the meeting.

In the end the below mentioned executive committee was elected.

Executive Committee

(1) President:- Shri Shripatrao Shinde Editor Vijay Maratha.

(2) Vice-President:- Shri S.G.Vaze M.A.Editor servants of India

(3) Shri Ramchandra Balvant Tilak

(4) Shri R.K.Kadam. Treasurer Shri Rajbhoj

(5) Secretary:- Shri Pandurang Nathuji

Members: (1)Shri K.S.Gupte(pleader) (2) Shri Vakil (3) Shri K.G.Limaye (editor Jnyan Prakash). (4) Shri Vinayakrao Bhuskute. (5) Shri C.V.Lalit (6) Shri Keshavrao Jedhe (7) Dr.L.M.Satur (8) Shri M.G.Dongare (9) Shri Laxman oghale (Arya samaj) (10) Shri Dhundirampan Thengadi (11) prof. D.D. Samarth (12) Shri Gopalrao Karande (13) Shri L.R.Bhide Assistant editor Satyawadi (14) Shri Subhedar Ghatge (15) Shri R.Y.Salunkhe (16) Shri K.K.Sakat.

Good Social Thought Of Tilak
About Untouchability

Untouchability does not survive after death. The untouchability which does not come in the way of going to god after death allowing the same untouchability to exist in society means committing the sin in the house of god.

This was merely the saying of Tilak. This thought of Tilak was brought into practice by celebrating Tilak's death anniversary by his son Rambhau Tilak. Shri Rambhau issued a proclainmation to all that in the Ganapati festival the Ganapati installed in Gayakwad Wada during the Ganapati festival will be open for worship to all irrespective of castes including the untouchables.

Agitation Of Non-Brahmins
And Samata (equality)
By Uttamrao Kadam

In the first issue of Samata there was an essay written by shri Kadam under the title" What kind of fraud Samata is" IN that essay the author had expressed the fear that Samata will stand in opposition to the Non-Brahmin movement. When we think about the stand point of the editor of Samata this fear expressed by shri Kadam is meaningless. Those who have read the paper Brahman-Non Brahman will have to admit that shri Naik (editor of that paper) will not subscribe to that fear. Shri Devarao Naik is a Brahmin by caste but a serious apponent of Brahmanism. Hence it is wrong to suppose that Devarao Naik will prove anytime as an opponent of Non-Brahmin movement. He has freed himself from the disease of Brahmanism in his thought and action. The Brahmins are already opposed to him. If the Non-Brahmins also stand to oppose him his position will be like standing between the ghost and the sea.

Non-Brahmin movement is a revolt against religious, social, political and economic monopoly of Brahmins who profess and practice Brahmanism against the Non-Brahmins both in private and public life. Thus the destruction of Brahmins monopoly which they have established through their system of Brahmanism is the main aim of the Non-Brahmin movement. Every Hindu must have a right to enter the temple and worship the deity. Every qualified man must have the right to become shankaracharya of Hindu Holy Math (Temple). Some people argue that these are simple things. But this is not so. The religious monopoly is the pivot of all other monopoly. It percolated to political monopoly. They then acquired with religious monopoly the monopoly in education and hence acquired monopoly in state administration. The rest of the people by and large remained hewers of the stones and the cutters of the grass.

The social Equality league stands to destroy inequality that has perpetuated in society for ages together. This is also the main aim behind the movement of Non-Brahmans.

Hence the movement of social equality league and the movement of Non-Brahmins do not clash with each other. The realization of this must dawn on the workers of the Non-

Brahmin movement.

We accept the aims and objectives of the Non-Brahmin movement. We oppose only the way in which they function. These are the statements made by a patriot of Puna. The principles are accepted but what is objectionable is the way in which they function. When a struggle for equality begins it is obvious that behind the struggle there is inequality. The supporters of equality have to struggle for the destruction of pillars and foundation of inequality. Quarrel is possible only when there is a harsh and wicked mentality of doing injustice. Those who do not understand this for them understanding the principle of Samata and the quarrel for it is also much difficult. Agarkar group of reformers oppose the caste system. The people like Mate have promoted some inter-caste marriages also. Inspite of their stand they oppose the Non Brahmins and are worried about this model of equality. If the workers of social equality league declare that they do not approve of the Mate model of social reform it will clear the doubt of non-Brahmins about their doubt regarding the genuine attitude of the workers of the equality league.

Where the struggle for equality begins there the inequality is rampantly practiced. The kind of hatred that is shown in the movement of the Non-Brahmins there it seems the ideal of Samata (equality) is not properly understood.

Non-Brahmin movement does not justify the caste system. It is true that the real supporters of caste system are the Brahmins. It is they who attacked Buddhism; It is they who opposed Bhagwat religion; It is they who had planned to kill satyashodhak movement. With few exceptions it is not difficult to prove that it is they who are the real supporters of caste system. Our social equality league makes Brahmanism as its main target of attack because all the gun powder of caste system is there in the system of Brahmanism.

In short what is important is that the aim, purpose and the final goal of the Samaj Samata league and the Non-Brahman movement is one and the same. There is no difference between the two in their aim and the work.

In short both the Non-Brahman movement and the social equality league are one and the same. The aim and the work of both the movements are one and the same and their struggle is also against some socio-religious system. If at all there is any difference between the two it is that the Non-Brahmin movement stands for destruction of a system whereas the social Equality league stands for the constructive attainment. The lover of Brahmanism cannot become the member of the league. Equality league believes in practical equality to be used everywhere in day today practical life.

In our kingdom of Samata the man can remain as man only. There is no place for caste here in our organization.

If the people who did not understand the purpose and the aim of Non-Brahman movement if entered the Social Equality league the league will lose its existence within no time.

Swami Shraddhanandji's movement of the destruction of Brahmanism has fallen in the hands of conservative Brahmin priests and it has now become worst than the institution of staunch Brahmanism. The league must be careful that it should not meet a fate which swami Shraddhanand's movement met. We hope that due to this precautionary warning the members of the social Equality league will not become sore over us.

■

SAMATA

(Equality)

Friday 10th August, 1928

Savarkar is a great warrior and a fighter, but so long as he is a supporter and the leader of Brahmanic religion and is involved in supporting the so called orthodoxy he will have to face the criticism of the social reformers. In our view his militant nationalism is one thing and his negative approach in his support of orthodox Brahmanical faith is another thing. Any kind of criticism against Savarkar is justifiable as he is the man who spoiled the work of shuddhi movement of shraddhanand by raising his cudgel against it and spoiled it. In fact Shri savarkar deserves all kinds of criticism as he does the mud throwing on the great man like Mahatma Gandhi. It is not a mud throwing against savarkar it is an effort to guard Samata from its enemical individuals that are there in any Quarter.

A Scholar Of Unity And An Ascetic Of Duality

(By B.V.Pradhan B.A.)

In one of the last issues we have explained how in the opinion of Shri Swami Dayanand Sarswati, Lala Lajapatrai, Swami Shraddhanand, Ravindranath Tagore, Barr. Jayakar, Savarkar etc. the caste system is inconsistent with democracy. It is in the caste system there lies the controversy between Brahmins-Non Brahmins between touchables untouchables etc. Unless this caste system is completely broken the spread of Vedic religion, winning the freedom of the country and maintaining the freedom of the country when it is won are difficult problems.

Shri Madan Mohan Malvia, a Hindu scholar of Benares and Dr. Kurtkoti of Nasik Hindu peeth (centre) were interviewed by the press reporters. Following were their reporting to the press.

Question: Caste division comes in the way of Hindu Unity. Is it correct?

Dr.Kurtkoti : It is not correct. When casteism was in

practice then also Swarajya - Self-rule was established.

Pandit Malvia: Casteism will not come in the way of unity. Chhatrapati Shivaji Maharaj established Swarajya even when the casteism was in practice.

Question : Whether you regard chaturvarnya as birth based or Karmaaction beased?

Malviaji: I regard caste as birth based

Question: Do you regard Chaluurvarnya as birth based?

Dr.Kurtkoti : By general rule it is birth based by special rule it is quality based. No non-Brahman by birth will be a Brahman.

Current Problems

Shri Uttamrao Kadam's essay entitled "Equality and Non-Brahmin movement has been printed elsewhere in this issue only. If any one reads that essay carefully he will know the real meaning of Samata (equality), its work and its end. The social equality league's equality is simple and it can be easily practiced in day to-day life. In Brahmanism the caste comes with birth in our Samata birth comes without caste. This is the real difference between Brahmanism and in our Samata.

A Staunch Non-Brahmin

OR

A Slaunch Equality Supporter

Shri Kadam in his essay has praised shri Naik as a staunch Non-Brahmin. In fact it is very much appropriate to call Shri Naik as a staunch supporter of Samata (equality) a staunch supporter of Jat-Pat-Todak Mandle.

In our view the term non-Brahman does not exactly stand for Samata equality in Toto. And hence we have used the term Samata for our paper and for our organization. By this explanation we hope that our friends will now understand us properly in our use of the word Samata (equality).

An Important Suggestion

If the artificial caste system which is created in social and religious life of the Hindus is to be done away with the system should be attacked right in its roots and this has been properly

explained by us in our writing done so far in our paper. In Poona conference of social Equality League organized recently Dr. Ambedkar harped on this point in his speech. To bring about reforms in various societies as well as in the country there have been launched various movements by various leaders. In this movement we should favor only those movements which are beneficial to the work of our social equality league and for the rest of the things we should remain away from them. We think that the workers of the social equality league should remember the advice tendered by Dr. Ambedkar carefully.

Heart Aching Of The Supporters of Brahmanism

By: Knower of secrets

I understand that by reading my writing against Brahmanism the heart of some of the supporters of Brahmanism is aching. Some think that I am a hater of Brahmins. In fact my role is wherever there is a supporter of Brahmanism bring him in front of the goddess of equality as her culprit. And I do this job very sincerely and dutifully.

What is Brahinism?

Some may ask that what is Brahmanism ? Brahmanism is a thought and practice which can see the same and similarity in everything except in human being.

Some Opinions Of Tilak

Tilak Ridicules Inter-Dinning Among The Castes

Some people say that by eating in one plate there will be unity. If this is so then the children born from the same mother quarrel with each other. Why this is so? This is a play of British bureaucracy.

There is nothing appreciable in the religious and social thought of Tilak in our paper Samata. Because it is Brahmanism which is the cause of the loss of our freedom to the British nation. It is because of the disease of Brahmanism the English people are treading our freedom under their feet for many

years. It was this Brahminic tradition that Tilak was an ardent and a staunch supporter. He was one with Brahmanism in his blood and bones.

He was not only the ardent supporter of Brahmanism but he was also very much proud of it. He has proved it in many events that are connected to his life. Hence the social equality group of workers stand in opposition to Tilak's socio-religious thought and his ideology.

Keeping this side of Tilak's views apart when we come to other side of his life we praise his other qualities that were worth emulating. His scholarship, his purity of character, his mental courage were all his sturdy qualities which he used in the cause of service to his mother land.

Though we reject his orthodoxy in social matters we admire his other sturdy qualities which he used in his service to the nation.

■

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SAMATA

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B.V.Pradhan B. A.
Ramchandra Nivas
Dadar-Mumbai-14

Year 1st) Friday 24th, August, 1928 (issue 5th

News from Samata (Equality)

On behalf of the Social Equality League there was organized a public meeting under the chairmanship of Devarao Naik at Dadar on 8th August 1928. In the meeting a resolution of congratulating Jamnalalji Bajaj of Wardha for throwing the Temple of Laxmi Narayan at wardha open for the entry of the untouchables and similarly Shri Rambhau Tilak for keeing the Ganapati at Gayakwad wada open even for the untouchables for worshipping. The third resolution was that those who practice untouchability should not be favored in the election by the voters. The fourth resolution was that shri Nare has introduced a bill in Bombay Corporation that those who pay Rs. 3 as house rent should be given a right to vote. The fifth resolution was that in Datta temple at Narsobawadi even the non Brahmins like Marathas, Ckps etc are not allowed to worship the deity by going inside the temple. This was condemned by a resolution as a heinous act of the Brahman priests there.

Nobady opposed the above passed resolutions. All the five resolutions were unanimously passed in the meeting.

The organizers of Ganapati festival at Vadala- Mumbai inform us that there in Ganapati festival and even the untouchables will be allowed to worship Ganapati along with all other Hindus. Congratulations.

Family Inter-dinning

A Hindu house is a citadel of casteism. In order to establish equality the Hindu caste system must be driven out from this citadel. Inter-dinning among the various caste families can end

this system. Hence the social equality league has started organing inter-dinning programmes since its foundation. Such inter-dinning programmes were organized by Shri Chitre and by Shri Kadam in their families so far. Those who participated in the programme of the above mentioned inter-dinning their names along with their caste names have been purposely printed in the news paper.

The members mentioned below had participated in the programme of inter-dinning:

(1) Shri Shivatarkar (leather worker)
(2) Keshav Shitaram Thakare (Kayasth probhu)
(3) N.V.Kandke (Tailor)
(4) Shri D.V.Naik (Brahman)
(5) Shri M.S.Chaudhari (Maratha)
(6) Shri M.V.Deshmukh (Kayasth Parbhu)
(7) Shri Govindji Parmar (Dhed)
(8) Shri K.M.Lalolhe (Matang)
(9) Shri Kholwadikat (Mahar)
(10) Shri Ganawane (Mahar)
(11) Shri Ambedkar (Mahar)
(12) Shri R.D.Bankar (Mali)
(13) Shri Aiselkar (Maratha)
(14) Mr And Mrs Ram Murti (Brahman-Andhar Pradesh)
(15) Shri M.V.Pradhan (C.K.P)
(16) D.V.Pradhan (C.K.P)
(17) Mrs Manoramabai Pradhan (C.K.P)
(18) Shri B.R.Kadrekar (Bhandari)
(19) Shri K.V.Chitre (C.K.P)

The food was served even by the untouchable members along with other members.

A Scholar of Unity and An Ascetic Of Dualism

By B.V.Pradhan

Continues from last Issue

Question: Do the scriptures prevent a man from lowercaste

to become a man of higher caste?

Kurtkoti: No. Even an untouchable by his good behavior can reach to the status of a Brahmin. But he will not seek entry into the Brahmin caste. So long as there are orthodox men like Madaan Malvia and Dr.Kurtkoti in Hindu society the Hindu society will never come on the proper path of social morality and the Hindu society will continue to burn under the heat of social discrimination of high and low.

Madness of Shuddhi Movement
Thoughts of an untouchable Teacher
Writer: Bhiva Soma Jadhav, Kanakvali

In Panjab due to the Muslim fanaticism there the some Hindus started their Hindu unity movement. Swami Shraddanand, Lala Lajpat rai Bhai Parmanand were the leading men in the Hindu organizations and in the unity movements. Reforming the Hindus in their mental outlook by breaking the age-old caste system was their basic effort. Purity and unity were the main purposes of Arya Samaj there. The caste system has weakened Hindus. Hence there is a need of its destruction was their main argument.

Here in Maharashtra the quarrel between Hindus and Muslims was not that sharp as it was in north India. Here in Maharashtra the problem of Brahmin Non-Brahmin and the touchable against the untouchable were two important questions that held ground as important questions.

Hindu sabha's purity movement is not a movement of doing justice to anybody. It is a movement to bring the lower caste converted men to other religion back to Hinduism in their original caste where they were. It means a man converted to Islam was an untouchable before his conversion to Islam the shuddhi movement if he comes back will make him untouchable since he was there before his conversion to Islam. This means by converting to a Non-Caste religion he had lost his impurity but by coming back to Hinduism he will come to his caste since there is no any casteles man in Hindu society. It means the Hindu unity movement has started the agitation to make pure man impure by bringing him back to Hindu fold. The untouchables have now become awake. They will

not be deceived by Brahmanic tactics now. To make an American woman a Hindu Dr.Kurtkoti made all his efforts but he did not see in his own city of Nagpur the untouchables waiting for his purity blessings.

■

SAMATA

(Equality)

Friday, 24th August, 1928

Our Man ?

From Ratnagiri Barr. Savarkar has sent the following letter for publication.

(1) To the editor Samata (Equality) I thank you for sending your paper to me.

(2) In your paper you are often trying to show that I am a supporter of caste system and I have in no way any contritoution in opposing the caste practices and caste system. However your understanding of me is not correct. I am a strong supporter of inter-caste marriages and inter-dinning among the castes. I personally make efforts to bring about these programmes in my own way.

(3) Not only I personally induce people to do these programmes but I also persue others to follow the path of inter-dinning and inter-caste marriages to end the caste system in our society. When this is so even then you are writing in your paper that I am a supporter of caste system. I request you to kindly try to understand me and stop writing that which I am not.

(4) I have clarified these things only because you have written about me in the news paper Samata which belongs to "Social Equality League." Had this paper belonged to you individually I would have ignored what you wrote about me in your paper, individually owned by you.

(5) Annihilating caste system from Hindu society is most essential. The existence of caste system in any form is not beneficial to the nation nor is the system justifiable in any form. In Hindu society without giving consideration to caste and province the marriage relations must take place. The marriage with consent in both the families and eating in a healthy family should go on without any other

prohibition. There should be marriage and eating together with the consent between both the parties.

(6) This above explanation applies only to Hindu families.

(7) I have been behaving against the caste practices right from my school days. When I was in college I used to preach against the caste system openly. When I was in England there was no question of caste. When I was in Andman I used to preach against castes and I was instrumental in changing the caste outlook of many people. Even after coming out of prison at Andaman I continued my anti-caste programme as usual even by facing the serious opposition to my programme.

When I was in Andaman I had written enough against the caste system. In that early writing also I had made suggestions for Hindu inter-caste marriage and inter-dinning among the castes. All Hindus are one and there should not be any discrimination among them on the basic of birth. This was my contension both in my writing and in my speeches. I eat my food in anybody's house irrespective of his caste. The programmes of inter-dinning often take place in my house. I often take my food with my friends belonging to other castes. I have been making efforts right from my Andaman days till to date to bring about inter-caste marriages and I was successful in many cases in this regard.

(8) I have been carrying on my propaganda for inter-caste marriages very successfully along with my propaganda against the caste system and caste practices. I have successfully changed many people converted them fully to my views of anti-caste practices. I wrote this to you to remove your misunderstanding by informing you about the efforts that I am making in the field of establishing social equality in the practice of our people.

(9) The eradication of castes is very much essential for the good of our nation and hence I appreciate the efforts that you are making in this regard.

(10) My main theory of understanding today is that though I reject caste system and caste practices I support Hindutva (essence of Hinduism) and hence the support for the marriage outside Hindu fold should be a matter to be post-poned for future. Purity, eradication of castes and internal unity among the Hindus once achieved then the establishing blood relation with non Hindus should be the matter post-poned for future.

(11) Not only this if the people of other religions behave only as human being without the stigma of their religion in that case I am also willing to behave with them only as a human being with no attachment to religion. If any human being behaves only with qualities of humanism I should also behave with him only as a human being with qualities of humanism without any sectarianism.

(12) At present I am a Hindu and I behave as a Hindu. If anybody does not approve it he is free to criticize in any manner he likes. But one must know that I am deadly opposed to the existence of the caste system. Criticising me as a supporter of caste system will be a great injustice to me. Social Equality league stands for castelessness. The workers of the league must know that I also stand very fervently against the caste system in our society. I have written this explanatory letter for their paper with my intension that my stand which is similar to their stand may add some strength to their league in its work of a national cause.

With regards

V.D.Savarkar

Ratanagiri
14-8-28

After reading shri Savarkar's deter the members of the social equality league in Bombay, it seems, were very much happy. By seeing the contents of the letter they simply uttered that "He seems to be perfectly our man." His letter, therefore, has been printed under the title "Our Man" in Samata. Therefore Barr. Savarkar's letter was printed in Samata under the title "Our Man".

When we say that he is our man it means that mentally he is our man. But question is whether in his heart also he is our man. Personally I (The editor) feel that as he in his mind has become our man but in his heart he is not. Our request is that Barr. Savarkar should be with us in persuing equality both in thought and in his heart.

D.V. Naik-Editor

Hindu Sabha- A Supporter Of Brahmanism

Internal Colour of Hindu Sabha

By Dr.N.D.Subnis, MBBS office bearer

Arya-Samaj, Amravati

In the month of July last the first conference of Hindu Maha Sabha was organised at Amravati. Dr.Savarkar the editor of Bombay weekly "Shraddhanand" was the chairman of the conference. While pleading the case for untouchables the chaiman said in his speech that as you bring the muslims in your association closely, bring untouchables also closer to that in your association. Let the untouchables come in your association in your houses, water tanks and wells, temples, other worshipping places etc. The separation of social work from politics was a resolution that was passed here also as they do in every meeting that they organized in different places. A resolution to support Bardoli Satyagraha was proposed by shri Babasaheb khaparde. While making his speech on the proposal he praised Tilak and the political tradition of Tilak in Maharashtra very profusely. The subject was Bardoli Satyagraha whereas his speech was the praise of political tradition of Tilak in Maharashtra. He did not allow Mahatma Gandhi's name even to appear in his speech anywhere. However while speaking on the subject Mrs Chandratai praised Gandhi profusely.

Second resolution was of female education. In central India there were only eight literate women out of one thousand. When this was the condition there was no discussion on this issue. Only a resolution on gymnasium of women was somehow hurridly passed in the meeting.

At Amravati the untouchables were struggling to seek entry into the Ambadevi temple. In this Hindu Sabah meeting even a reference to that temple entry struggle was not made. As opposed to this the leaders and the workers of the Sabha were trying to show that by inter dinning with untouchables there are very bad effects on the health of the other people.

Dr. Savarkar who was the president of the meeting avoided carefully of the resolution on widow remarriage seeing the atmosphere quite tensely apposing to it. Untouchability its socio-religious pollution, freedom of the women, the widow remarriage, inter-dinning, inter caste marriages etc. were the subjects on which no discussion took place in the meeting.

Seeing that the Tilak tradition of anti-social reform was still in practice in Amravati the leaders and the other workers of the conference were sufficiently happy in their feelings and mood on this occasion.

This way this orthodox Hindu Sabha whose workers were courageous enough in politics and backward looking in socio-religious reform concluded its proceeding leaving no worth remembering imprints befind.

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Equality Aid Fund

Since the paper Samata is supporting the social change based on new thought it is difficult for it to become a popular news paper suddenly. Knowing this fact well some of the well wishers and ardent supporters have created a reserve fund for it by paying Rs,50/ per head. The aim of this fund is to support the publication of the paper financially and also support the work of the league in its propaganda and other such useful activities. The below mentioned individuals have paid their contribution of 1st instalment.

Name & amount subscribed

Shri S.S.Gupte,	Rs.5
Shri C.N.Shivatark,	Rs.5
Shri G.R.Pradhan,	Rs.5
Shri B.V.Pradhan,	Rs.5
Shri S.B.Sharang Pani,	Rs.10
Shri L.R.Shinde ,	Rs.10
Shri A.V.Chitre,	Rs.10

The league is very much thankful to the above mentioned subscribers for their kind help. We request our other well wishers also to come forward with their financial help to the league. They may kindly send their money to

Shri D.V. Pradhan,
Nagvekar building,
Portuguese church
Street, Dadar-Mumbai No.14

They will receive their receipt for their money

B.R.Ambedkar
President Social Equality
League.

The People who are interested in inter caste marriage should contact with social Equality league. They should send tickets for our reply.

Urge Against Truth

Shri Ramchandra Balvant Tilak was released from Jail on 30th August, 1928. He was imprisoned for his participation in non co-operation movement against the government. After his release from the Jail he was given a grand welcome by the citizens of Dadar in Bombay. Congregation of people in the welcome was about three thousand. The paper Kesari says that there were hardly hundred to two hundred people in the gathering. Amravati News Paper Uday (Dawn) says that it was the gathering of 15to20 people. It seems to be a plan of Kesari Group to rebort against the truth. We learn that the Kesari group has prepared a plan to make a case against Rambhau in the court.

Condition Of Depressed Classes

On 13th of August there was organized a public meeting of the depressed classes people under the chairmanship of Shri D.V.Pradhan of social Equality League on the ground of Clerk road Mumbai. In the meeting the resolutions to condemn the adamant stand of Kesari trust, sympathy for Rambhau Tilak, support to Mahar vtan Bill• were passed.

The president of the meeting explained in detail the efforts that the social equality league is making for the cause of

Bahishkrit Bharat

Under the editorship of Dr.Ambedkar the News Paper Bahishkrit Bharat is going to start for its printing in its own Building at Kabarana Building at,Parel-Mumbai. The interested readers should register their names on this address for the issues.

• Mahar vatan bill was introduced in Bombay legislative Assembly for its abotition by Dr.Ambedkar.

improving the condition of untouchable communities. Then the meeting was concluded.

Bahishkrit BharatUnder the editorship of Dr.Ambedkar the News Paper Bahishkrit Bharat is going to start for its printing in its own Building at Kabarana Building at,Parel-Mumbai. The interested readers should register their names on this address for the issues.

On 20th August 1928 under the chairmanship of a famous leader of Khaudesh shri Nanasaheb Amrutkar there was organized in Bombay a public meeting of Barbers. The barbers the men of hair cutting profession were called as mean by smt.Laxmibai Abhyankar and it was reported in a paper "News in variety" Vividh vrit. Both Mrs.Abhyankar and the editor of the paper were condemned for their mean act. Many well wishers of the Non-Brahmin party also attended this meeting .Dr.Ambedkar made an appealing speech in this meeting. He said that those who demand justice the justice should be done to their demand. This speech will appear in the next issue of Samata.

Two custodians for the fear of one

(Author:- Shri S.B.Lokhande)

Any doubt about the goodness of Devrao Naik would mean that there is on one side the sea and on the another side a ghost. But right from ancient days to our own time the material is cooked in the schools of Brahmanism against the supporters of reformers of society. We feel unhappy of such tendencies. We feel unhappy over this.

Shri Naik is a man of his own principles but he too have to take resort to the thought of Dr.Ambedkar. Non-Brahmin movement is going on for many years. Non-Brahmin movement is not merely for the change of heart and for the change of man's feelings. It is a movement based on wisdom and this wisdom is based on moral tests. Shri Kadam says that if the people not understanding the essence of Non-Brahman movement enter the social Equality league then the life of the league will be very much short lived.

There should be no entry for the man like Kumaril Bhat in

the league to weaken its position for which it stands.

The Maharashtra Hindu movement that came into existence after the murder of Swami Sharddhanand in Maharashtra and the movement of social equality league there is much difference between the two. The Hindu unity movement has come into existence mainly to combat the Non-Brahmin movement in Maharashtra, whereas Non-Brahmin movement has come into existence to root out Brahmanism from its existence.

As the organization of Hindu sanghatan due to its Brahmanistic domination is almost helpless before Non-Brahman movement similarly if the social equality league does not go well following the principles for which it has come into existence this organization will also be ineffective before the work of the Non-Brahmin movement in Maharashtra.

This Fascination Must Be Controlled

The country in which the Brahmins have become birth based caste and they behave with other-Non-Brahmins as low and mean there if the Non-Brahmins by coming together start the movement against the Brahmanism there is nothing wrong in it. Everybody who is working in the organisation of social equality league must understand it well.

When this is so must also be understood that some people in their over enthusiam pretend that the Non-Brahmin movement is appropriately in right condition. We feel it as equally necessary to know some limitations with which the Non-Brahmin movement will have to work. When we know the limitations of our work the importance of our work in any organisation grows on. It becomes appealing and convincing to the people. The leaders and the workers in the Non-Brahmin movement must know that whether they are mentally and religiously free to partake the food in the houses of untouchables who sympathies with them. Compared to the contribution of Brahmin leaders and the Brahmin social workers in the field of inter-caste marriages the contribution of Non-Brahmin leaders and workers in this regard is highly negligible. Narsopant Kelkar a chitpavan Brahman gave his daughter in marriage to a bride-groom of Deshasth Brahman.

How many Maratha leaders have brought about blood relations with Mali and Shimpi families? Attacking the Brahmanism of the Brahmins is the only weapon they use for the party of the Non-Brahmins castelessness is the mental state of affair; it must be translated in practice in thought and action at least by the leaders to start with.

■

SAMATA

(Equality)

Friday, 7th September, 1928

Dought About Equality

By An Intelligent Man

(Author: Mahadev Sitaram Mundale)

B.A.LL.B.

Chairman: League of promotion of Equality (Vidharbh)

When the social reform minded people say that there should be equality in society on this event some of the intelligent people also argue that whether there is possibility of equality in society? Suppose the social equality like oneness among the Mahars, Mangs, Brahmans etc is established other kinds of inequality like black and white , strong and weak; poor and rich, intelligent and Non-Intelligent , tall and short etc. are bound to remain everywhere in every society. Even there is no similarity among all the living creatures in nature. Some are wise some are foolish, some are healthy some are diseased, some are happy some are sorrowful, this way the variety is the law of nature.

In this problem of equality it is therefore necessary to explain in what way the supporters of equality in society use that word Samata (equality).

Those who reject the possibility of equality in their view there is a variety in nature and that variety is the eternal law in nature of existence.

Some people argue that there is equality in the world. There is only one iternal principle behind the base of the world and all other variety is non iternal finally merging into its iternal essence from which it emerges in variety of forms. It is supported not only in Upanishads but even the modern scientist support that the variety in the world is the result of combination of atoms in different proportion.

But the aim of the supporter of equality is much limited.

The establishing unity among all the existing things is not their aim. Even though they think that there should be equality among all the human beings in the world their work in this regard is confined to the society in India alone. They are concentrating on Hindu Society alone because the kind of inequality that exists and is practiced in Hindu society in India is not found anywhere in any society except the Hindu society in India.

We are concerned with artificial inequality as it exists in Hindu society. This artificial inequality is of two kinds. King and his subject people; Masters and servants; capitalists and their workers; teachers and taught, officers and lower cadre of office workers; Rich people and poor people physically strong and physically weak, educated and uneducated, a good man and a bad man etc is also a kind of inequality in society. But this inequality is based on individual qualities and behavior of individuals in society. A man like Shri Chhatrapati Shivaji Maharaj can found the kingdom and a man like Bajirao second can lose it also. Quarrel between capitalists and worker is of an economic nature. The nature of the quarrel goes on changing as per demand and supply. The officer of lower rank feels jealous of higher officer but he too gets a chance of promotion of him. The poor people many times are seen becoming rich people by their hard and honest work. The progress is invariably liked with hard and purposeful efforts of a man. The inequality that comes into existence because of the quality and work of a man is based on the individual quality of man.

By analysing the above mentioned details one can come to the conclusion that the above mentioned inequality is not the subject of attack by te supporter of the social equality. Their subject for attack is the birth based social inequality that exists and is practiced in Hindu society right from the days of the ancient past.

Artificial inequality means the inequality that has been created by man. This inequality is attached to man by his birth and nothing can end his position of inequality except his death.

We are happy in printing this article in our Samata because

the author has very appropriately analysed the system of inequality in general as it exists and the artificial inequality as it exist in Hindu society perpetuated as an imprint on man in his life continuing from birth to death.

Shri Mundale has made the stand of Samata supporters more appropriately than what they themselves could have done.

Manager Samata

Our Man?

After publishing Barr, Savarkar's letter in Samata, it seems that many papers are discussing about his letter in their papers with much curiosity. Some news papers have printed shri savarkar's letter published in Samata in toto. The editor of Poona paper Bhala(spear) has stated that after reading shri Savarkar's letter published in Samata I became benumbed at least for a while. I was much surprised also thinking that in Savarkar Samata group has now secured a very senior and experienced leader for its work. Was the editor of Bhala (spear) really surprised and convincingly believed that the Samata group really secured a good friend for them in Barr. Savarkar?

Was Bhalakar (editor of spear) really surprised over it? Has social equality group really come to the collusion that shri savarkar is their man now? Bhalakar (editor of the paper Bhala-spear) is not that innocent man to believe that shri savarkar has become the man supporting Samata group.

Though it is difficult to say how much truth is there in shri Savarkar's letter yet its importance cannot be under estimated. Much truth has come out because we doubted certain views in his approach and views in his practice of promoting social equality.

The surprising thing is that when shri Savarkar professes such radical views in matters of social reform how is it that he kept mum when the measure events like Mahad episode Amarvati temple entry movement of untouchables, quarrel over Narsihawadi temple entry, temple entry movement in Madras etc. He did not express his views even on any of these events when the great leaders like Mahatama Gandhi were involved in some of these quarreling episodes. He often

showed his concern over Hindu Muslim quarrels whenever he noticed them but by and large he showed very little concern on within the Hindu society in different community.

Had Barr. Savarkar and his followers tried to understand the genesis of the quarrels between the social groups within the Hindu society seriously as he and his people did in case of Hindu Muslim problem he would have attacked where it was necessary for him to attack the area in which he was in half-way journey.

There was a need for knowing the caste conflict that had propped up in Hindu society due to some awakening among the lower castes. In fact the struggle for unity among the castes in Hindus would have been a befiting answer to the problem of Hindu-Muslim conflict in modern India of British days. It is for this reason we say that in the letter that Barr. Savarkar has written to the editor of the paper Samata it is Savarkar's mind that speaks and not the heart that endears the various sections of the people of India.

Read my article in the next issue on why Savarkar is not perturbed over the injustice done to the untouchables.

D.V.Naik
Editor

Current Problems

Religious Kesari

A news paper has been started in Bombay recently under the title mentioned above. At present there are two religious heads called Jagat Guru in Maharashtra and they are competitors to each other one is a religious head of the Brahmins and another is the religious head of the Hindus. For the first purpose is swami shirolkar Maharaj and for the second purpose is Swami Dr.Kurtkoti Maharaj. Now the paper which is newly started under the title Dharma keasari has been started recently works under the patronage of swami Shirokar Maharaj. To bring forth the real nature of ancient (Sanatan) Hindu religion is the real function of the newly established paper "religious Kesari. We regard Shirolkar Swami's Dharm Kesari as more important than the paper that is coming out

under the patronage of Dr.Kurtkoti. Because in this paper like the papers pantronised by Dr.Kurtkoti there is no twisting of the facts and the propagandist stunt. Because in this paper we can see the real picture of Brahmanism as it really is. This is so because a staunch enemy is preferable to the deceiving friend. It is for this reason we the workers of equality league like the Bombay paper Dharm Keasari.

Only two Questions

The Brahmins have not remained Brahmins because they have given up the practice based on Sruti and Smriti. The Vaisyas and Shudras have given up their routine practices. Some of them have started like the Brahmans the religious hermitages some have taken up the profession of teaching in the schools, the restrictions of the coming together, meeting each other bothering not for touching untouching etc. The birth based frame work of Chaturvarna has been weakened by neglecting its acute practices based on the regulation of the scriptures. This way the frame work of four varnas of ancient scriptures is rapidly collapsing and hence we are rapidly entering into the pools of sorrow is the expression of the paper Dharm Kesari of Bombay in its very first issue.

The Dharma Kesari has made responsible however for this fall the intermixture of castes or violation of caste practices only by the organisation like social equality league but it has held reactionary group like the editor of the paper Bhala-Spear also for this fall. In the opinion of Dharm Kesari there is not one there are many who are contributing to this fall. In this area of social reform there are people who are holding variety of views and variety of practices. Some are deadly opposed to the reforms, some say go slow; some advocate do not wait; some advocate political gain first the reforms next. Dharm Shastris (experts in religion) are interpreting religion in their own way differently. In this connection we feel it wise to adopt the line of approach which Mahatma Gandhi has adopted. When he was charged in Ahmadabad court as betrayer of law he had stated that your law itself is an injustice and I am a culprit according to that law. We will tell the samething when time comes to the people of the religious seat of Keasari that

your idea of Chaturya Varna is itself an untruth, anti-vedic, irreligious, and ghost like idea and is an untruth.

Dr. AnSari And Pioneer

The other day there was an all party meeting summoned at Lucknow under the chairmanship of Dr. AnSari. The Nehru committee has prepared a constitution draft for India in which it has been stated that there should be freedom for Indians within the colony. The conference was called to think about the plan suggested in Nehru-report. Pandit Jawaharlal Nehru opposed the idea of his father stated in Nehru report by stating that the lost freedom cannot be gained by begging and stated that the congress party has passed a resolution of complete freedom of the country, we should adhere to it and struggle for the complete freedom of the country. However the resolution of the colonial freedom for India was passed in the conference at Lucknow.

Dr. Ambedkar And Kesary

The Kesari group of workers do not seem to be happy with Dr.Ambedkar may be because of his views to awake the untouchables against their slavery. He was also making efforts to educate the untouchable communities in the causes of their slavery. He has also set an ideal before them that they should educate organize and agitate. This emerging role of him must have made Kasari group soar against him and his emergence. There is a warning here in Samata to Kesari on his behalf that any attack on Dr.Ambedkar will not herm him in any way. Because he pleads the case of such a people who have nothing to lose except their chains.

■

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SAMATA

(Equality)

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Year 1st) Dadar, Friday, 21st September, 1928, (issue 7th

Public Ganapati Festival And The Practice of Untouchalbility The Movements of Untouchables

Dr. Javale was the chaiman of the executive committee of the Ganapati festival at Dadar. Dr.JRamchandra Nivas vale received the letter from some members of the untouchable community on 16-9-1928 the letter says:

We the undersigned members are the members of the Ganapati festival committee. After the image of the Ganapati is installed on 17-9-28 we wish to perform Puja of the deity. As the chairman of the committee you will allow us to do so this is our humble request to you.

Agreement:

On 17-9-28 at 3p.m. the leaders of the untouchables Dr.Ambedkar, shri S.k.Bole and Shri Thakare on one hand and the members of the management on the other hand met together and resolved the following:

The image of the god Ganapati is open for worship to both touchables as well as untouchables. However in front of the image of the god Ganapati there be a small wall partition. None will be allowed inside the wall except the priests who will receive worshipping material from the worshippers and take it inside to offer it to the deity. The worshippers will worship the deity standing outside the wall and this system will be applicable to both touchables and untouchables. The agreement was signed by Dr.Ambedkar, S.K.Bole, Thakre etc on behalf of the untouchables and Dr.Chintamani Javale and others on behalf of the managing committee.

The people from untouchable community had come there not to make bustle but to worship the deity. They had the worshiping material in their hands. Except worshipping material they had nothing in their hands. The gathering of untouchables was quite peaceful and disciplined. The effect of the leadership of Dr.Ambedkar was quite visible. It was seen in Mahad episode also. The people of Dadar also witnessed the effect of this discipline of Dr.Ambedkar.

In fact the untouchables had come there in a big way to worship the deity but avoided complications for wall arrangement for worship convinced the people who had come there to worship the deity by themselves and solved the problem.

It was at this time the Mahar Vatan Bill that was introduced in Bomaby legislative Assembly by Dr.Bhimrao Ambedkar and it was the talk of the day in Bombay presidency. Dr.Ambedkar was making all his hectic efforts to prepare the minds, particularly of Mahars for the abolition of Mahar vatan which in fact was the charter of slavery of the Mahars.

After his death all caste people should join his funeral procession is the desire of Barr. Savarkar. This desire of savarkar seems to be some what inadequate. Had I been in his place I would have said what Mahatma Gandhi had said. He had said "O god you give me birth in the next in the family of an untouchable. This utterance of Mahatma Gandhi has automatically solved the problem whether social reform should be first and political movement next or both should go together. The Brahmin Non-Brahmin movement is not the creation of foreign rulers in our country. Its roots go back to our own history. When Shri Savarkar and supporters will understand the real meaning of Samata (equality) in Hindu society then the Social Equality league and its workers will automatically and spontaneously say that Barr. Savarkar now is our man.

D.V.Naik.

SAMATA

(Equality)

Friday, 21st September 1928

Hindu Sabah's Interdinning At Wasai

Whether Barr.Savarkar has reformed his opinion about me is not known but brother Dr. Savarkar is completely sore with me is indicated in interdinning programme that was arranged at Wasai.

On 9th September last there was organized the conference of Hindu Sabha at Wasai. As an editor of the paper Samata I was invited for the conference. I went there alone as none from the Samata group was invited. After the speeches of the leaders were made the arrangement for eating programme was made. I was happy to see that all caste men were made to sit in the same line for eating programme. I and some others like me searched for untouchable members so that we can sit with them and eat our food. After enquiry we came to know that some untouchable members had come with their own food, they ate their own food sitting separately and went away. Therefore, there is no untouchable member here in this general group. Hindu Sabha members had no preparedness mentally to mix with untouchables for eating purpose and hence this was the arrangement that they had made. At last there were some untouchable members sitting at a distance for eating. We went there sat with them and ate our food. The caste Hindus play the mischievous game with untouchables to combat the politics of the Muslims. The sincere and self-respecting untouchables under the Social Equality league much sincerely sometimes associate with organizations like Hindu Sabha. They are qware of the political game that the orthodox organizations play with the lower castes. Some people say that the untouchables are closer to Samata because Dr.Ambedkar is the chairman of the social equality league. Though there is some substance in it but otherwise is also possible because of our oneness with the problems and agonies of the untouchables. The doctor who knows the diagnose side of the patient better is loved by the

palients irrespective of the other facilities in his hospital. Similarly those who have not understood the origin, causes etc. of the untouchability will not find remedy against the practice of untouchability in Hindu society. Those who do not know that untouchability caste system etc. is a product of Hindu orthodoxy and the staunch supporters of Hindu orthodoxy are not a remedy against the practice of caste system and the practice of untouchability. Theirs is a mischievous political game which leads untouchables no where. We are not that. We believe in knowing the cause ills and attacking it.

D.V.Naik.

Current Problems

On 1st September last there was a big inter-dinning programme at Ajmer. Both Brahmins and Non-Brahmins participated in the programme on a big scale. All caste men freely joined the eating programme together without caring for anybody's caste. This interdinning programme was arranged by the Arya Samaj organization. Such kinds of interdinning programmes are very important to reduce the caste intensity and the feelings of caste based inequality in society. This is the idea and feelings of the workers in the organization of Arya Samaj. The Social Equality league also shares this feelings and ideas of Aryas samaj workers. Those who know the condition and mental state of affairs in Hindu Society and the understanding of the untouchables about their condition in relation to the touchables will be definitely feel the utility of such programmes to reform Hindu Society in its caste practices and caste customs.

After the dinner programme Shri Pandit Ramchandraji addressed the huge gathering and in his speech he called the event as an "occasion of great histoical-event." One must know that such inter-dinning events are called as negligible events in Maharashtra by the leaders of Hindu Sabah because such programmes are arranged there very much half-heartedly. The leaders of Hindu Sabah in Maharashtra must know that by the use of soap alone does not clean the body it needs pure water along with it.

Chitrao shastri's Terrible Arguments

The president of Hindu Sabha Poona Shri Chitrav Shastri gave a speech in the wasai conference of Hindu Sabha on the subject of Shuddhi (purity). Those converted to other religion if wish to return to their former caste and there they must be given a good position in their caste. This he told to all caste people who had gathered there in the conference. If a converted Brahmin to other religion and he wishes to come he will have to return to Brahmin caste after Shuddhi (purity). It means he was a Brahmin formerly. I can ready myself to give my daughter in marriage to such a man. I am a supporter of the ancient religion of the Hindus. What I say is according to the Hindu religion of the ancient past.

Communism And Brahmanism

There is a doubt whether the communism can hit even the religion like Islam. The communism will also be help-less before the tenacity of Brahmanism among the Hindus. Even the powerful rule of the might of communism has remained helpless before the might of Brahmanism in India. If the supporters of communism are harmful to Brahmanism and if it is known to the supporters of Brahmanism they will try to drive it beyond the border of India. We know some leaders of the communist organization in India. Our view is that they know very little about the real nature and power of Brahmanism. They think that once the capitalism in India is done away with all our social problems will be a matter of a few days. Infact we feel very much unhappy over their poverty of thinking. It is because of this kind of superficial thinking of Indian communist leaders orthodox Hindus never worry about them. It is because of this reason that though the untouchable communities are full of poverty there are no communists among them. They support social reformers but not the communists.

■

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Untouchability Originated from Caste system

Dr. Ambedkar's Speech

Dr. Ambedkar gave a lecture in the pendal of Ganapati festival on 25th September, 1928 at Dadar Bombay. The summary of the lecture is given below. I have decided to speak to you today on the movement of the untouchables against the practice of untouchability and the objection of caste Hindus, particularly the Brahmins against the movement of the untouchables will be the subject of my talk today. Thought of the subject is quite big in its scope I would like to be as brief as possible in its dealing with it.

There are three objections the people take against our movement. The first is that we keep our movement independent from the caste Hindus. Second objection is that our policy is that we should keep our movement independent. The third objection is that we regard untouchability and caste system as one. We do not separate them from each other. It is because of this mixture, according to them that the struggle against the untouchability becomes more difficult.

Against first objection against our struggle and my answer is we believe in our self-help for our struggle. However this idea of selp-help does not mean that others should not join us. We have no objection in others joining us if they believe and support the basis of our struggle. The second objection against us is that we are more aggressive in our agitation. Any powerless struggle against slavery is basically worthless. The third objection against us is that we do not separate the system of

untouchability from the system of touchability. This point of their objection against us makes the struggle in their view more difficult.

In case of first objection that we do not want anybody's support and self-help is only our motto is not correct. We definitely want the support of those who share our views in our struggle both in its idea and in its mode. The second objection that our struggle is determined and obstinate. The third question is that we deal with the whole of the caste system. Our answer to this third question is we want help and co-operation of all those irrespective of their caste and creed who share our views in this struggle.

Our social Equality league which is struggling to destroy the caste system in Hindu society is an organization of all castes. Now the untouchables have taken up the struggle in their hands. There is nothing special in this change also. When some people or a class of people are backward or suppressed in society there to uplift them some people from advanced communities only come forward. It was some English people who had come forward to found the organization of Indian National congress. It was some liberal party men who had come forward to found the labour party in England. This happens only for some initial stages. The people of advanced communities cannot come with lower castes beyond certain stages. Not only this but those supporters who supported them in early stages become their opponents in the later stages of their struggle. One time supporters of working group in later stage has now become the opponents of the labour party. This does not mean that the workers party is ungrateful or it should agitate against its former supporters.

The history of the movement of untouchables against untouchablility is also the same. The white coloured men like the Brahmins took up the cause of the untouchables. Reformers like Agarkar, Ranade etc. advocated that there is nothing wrong in mixing with the untouchables. They used to attend their meetings and tell them certain good things for their reforms. For this the orthodox caste men used to criticize them but they did it. Even among the upper caste men there needed

reforms like educating the women, widow remarriage, preventing the shaving of the head of the widow etc. The upper caste reformers like Ranade spent much of their time in the advocacy of reforms like such which are mentioned above.

These above mentioned issues did not concern much with the practice of untouchability. These reforms in no way concerned with the practice of untouchability in Hindu society.

This was the limit of the reform programme in Maharashtra during the reform phase under the leadership of Ranade, Agarkar etc. At present Hindu Sabha workers are making some efforts in this direction in their own way. The Hindu Sabha workers do not seem to have that urge in this regard which Ranade, Agarkar led group had. More than their self-purification they are more worried of the purification of those who are re-entering in Hindu fold from other religion they had gone. They are more interested in strength. If the strength is more important then even to-day also the Hindus are in big majority. However they do not understand that their majority is not their strength because they are divided. They do not care much for this weakness in Hindu strength. Therefore there is nothing wrong if the untouchables think that there is no point in depending upon the caste Hindus for their salvation.

There is only one example in the world where some people in the country are struggling to end the slavery of some other country men in their own country. This example is the white man's struggle in America against the slavery of Negroes in their own country. The white men in America are struggling very sincerely to end the slavery of black Negroes. White man's struggle there in America is a singular example in the world where some country men are earnestly struggling against the slavery of their own country men where the reason for slavery by nature is visible. It is here the brother opposing slavery fought his own brother supporting slavery. On the issue of slavery son fought against his own father, brother fought against his own brother. This is the glorious example of the struggle ageist slavery since this is a struggle between brothers based on the issue of slavery of a third man whose slavery is based on the slave's physical appearance. This is not

so among the castes in India. There is no physical difference in appearance between touchables and untouchables between castes and castes.

If there was any man who used axe against the caste to nip it from its bud he was Lord Buddha. But such anti slavery events and such anti-caste struggles may ocur and we should wait is not our urge in this struggle. We are not prepared to wait for the change of heart of the caste Hindus as it happen in case of a white man. Whatever we demand we demand it as our right. Some say that because of our firmness in the demand for equality we lose the sympathy of many high caste people who are otherwise our sympathisers. Dr.Ambedkar says on this that those who say this they should be ashamed of what they feel. There is no other man than the untouchable who is living shamelessly with no self-respect for years past. We have remained humble for years together. Why do they say that we should remain in the same condition. You tell this to the upper caste men that they should change.

If by appealing, entreating, by sending delegates to plead the case etc. the lost rights were to be gained then the leaders of the moderate party in India would have become the rulers of this country, and the high priests of the Hindu religion would have been the workers in the houses of the untouchables. Tenacity or sternness is not our creed. How to earn two times food every day is our problem but more than the earning bread man's humanity and self respect is more basic. Our struggle is for this purpose. The doors cannot be opened without knocking. The rights cannot be won merely by appealing or entreating. They are to be won through long time struggle.

While dealing with third objection against us I would like to inform you that our struggle aims at destroying the birth based caste system as a whole. It is practiced between caste and caste and even within the caste. Even there are castes within Brahmans. They maintain isolation while worshipping their family deity. Palshikar Brahman and Chitpavan Brahman are not one. Their deities are different. If the caste feelings and caste practices are to be destroyed the inter-caste marriages and inter-caste dinnings must go on regularly with-

out any body's objection.

After this for want of time he cut his speech short.

Diseased Hinduism

A monthly news paper called "New Age" (Nav yug) is being published in Calcutta and its first issue has come to us. The editor of this monthly is shri Satyadev Vidyalankar, a famous writer and an extremist party worker in Bengal. Unless the caste system is completely removed there is no salvation for this country is the view that the paper advocates in its message. This paper fearlessly advocates for the establishment of equality in Indian society. For the destruction of caste system there is a need for going to the roots of the system. Whatever writing we noticed in the issue shows that the journal is on the proper path of understanding the problem. The article written by Pandit Janardan Bhat, M.A. in the Journal is worth reading.

He write :

Sometimes a man gets fever. Fever is not an independent disease. Sometimes by accumulating fluid in the body the fluid transforms itself into a temporary disease. This is what has happened to Hindu Society. The leprosy like caste system has tightened its position in society. Untouchability, Brahmin Non-Brahmin etc. are the diseases from which we suffer and these are the external forms of original caste system. Unless the original disease is destroyed the external appearances will not disappear. The Brahmin non Brahmin, untouchability etc. are not the real diseases. These are the external forms of original disease which needs to be attacked and clestroyed. Hence there is a need of attacking and destroying the caste system first.

On the issue of the development of caste system he says :

When birth based Brahman caste and Ksatriya caste came into existence he explains now in the quarrel between Brahmans and Ksatriyas began and in the quarrel, he further says the Brahmins predominantly became successful in establishing their position.

When a caste or a social group emerges in society predominantly it makes efforts in any manner or by any means to

maintain its supremacy over others.This is what happened in case of the Brahmins who established their control over others by holding their position in religion and position as educators of the masses. The Hindu society should perpetually remain under their control was the Brahmin's view and they did all efforts to have their control established over the rest of the people in society. Fabricated stories were incorporated into the religious literature making it advantageous to them. This way the literature of smrities and Puranas spoke only in their favor giving it colour of religious tradition. This way the caste system was produced, was sanctified in religious literature and it was percolated from top to bottom practicing it in daily life as a part of religion.

To keep the institution of caste perpetuated as a system of religion ordained the prohibition of inter-caste marriages and inter-caste dinning was not only introduced but its practice and continuing has been made religiously sacrosanct. Those who violated it were driven out of the society boycotting them in matters of all social communication and contact.

This way the seeds of caste system were sowed and the system went on growing and none was successful against its growth and continuity from time immemorial.

When this caste system was well in advance on its growth even in Buddha's time. It was Buddha who tried to axe the system of Brahmanism proclaiming that the worth decided the status of man and not the birth. All are equal by birth it is their behavior and work that distinguish one man from another was his teaching that he taught to everyone that he met in his life. However the Buddha's effect of his teaching did not survive long before the systematic and organised efforts of the Brahmins. Due to the systematic efforts of the Brahmins Brahmanism re-emerged undermining the position of Buddhism and this resulted into the re-emergence of Brahminism in this land. This re-emergence of Brahminism further re-solidified the caste system. After this there appeared no challenge to the caste system worth recoding though some individuals made some efforts in some area in this regard.

When the Muslims invaded India in the Middle Ages they

found Indian Society divided into innumerable castes everywhere in the whole Sub-continent of India. The individuals visiting India from foreign countries feel surprised as how the vast population of India fell prey to the negligible minority like,shakas, Hunas, Muslims English etc. The reason of India's defeat was quite obvious every time. The Ksatriyas who were a minority caste in Indian population used to fight normally. India was as usual divided into kingdoms which were ruled by ruling dynasties, that were generally the quarrelling groups among the ruling Ksatriyas. They, therefore, never presented an united front before the invading enemy from the native land. By analyzing this historicity of past Indian condition Pandit Janardhan Bhatt writes the following:

Now a days the Hindu leaders are shouting loudly for the unity of the Hindus. What do the people mean by their shouting for unity is not known to them. But the purpose of the Hindu leaders shouting for the unity among the Hindus is quite clear. Their purpose is while competing with the Muslims in political field we should not be under-weighted before them. This is also the cause of their taking the problem of untouchable up in their hands. This does not mean that they love untouchables due to their poverty and slavery. They talk about untouchables and their problems merely to use them as a deterrent to the population of Muslims, Christians etc. It can be firmly asserted that the movement which the Hindu leaders are carrying on for untouchables is purely a farce and deceiving game. Shri Madan Mohan Malvia is the leader of Hindu organisation. He speaks one thing from the platform and does something in his family matter. He daily opposed the marriage within the sub-castes in his own family. How can such a man lead anti-caste organization for the sake of Hindu unity? The real unity among the Hindus can be brought about only by curing the age-old hereditary disease of caste practices among the Hindus. Hindus can become strong only when their caste system becomes a matter of their dead past. The Caste system is a leprosy. Those who wish for unity without curing this leprosy are either deceiving the society or deceiving themselves or deceiving both. The destruction of this caste decease cannot

be possible by Hindu Maha-Sabha or its conservative leader like Madan Mohan Malvia. The man like Malvia keeps his one hand on the soldier of Din payal and the Maharaja of Darbhanga and the other hand on the shoulder of swami permananda of Jat-Pat-Todak Mandal. A man like Madan Mohan Malvia is of no use to make the Hindu unity strong. There is a need of such leaders for Hindu unity who know the causes of disunity and try to remove those causes to bring about unity.

We need such leaders who have the ability to know the root cause of the disease and having known it appropriately can show the courage to attack it for the complete destruction of the disease.

■

SAMATA

(Equality)

Friday, 5th October, 1928

Doctor's Prognosis

In the Pendal of Ganapati festival at Dadar, Bombay Dr. Ambedkar, the president of the Social Equality League and the Leader of the untouchable community, gave a public lecture. Shri Javale, the chairman of the festival committee was in the chair. It was the occasion of Ganapati festival. Many publically known leaders had given their lectures during the last ten days here in the festival. Shri G.V.Ketkar-editor-Kesari, Shri Waman Rao Joshi-editor-Independent India, Amravati, shri Bhopatkar-editor-Bhalla (spear); Shri Dange- a communist leader, Shri Mate- a social worker among the untouchables, were the eminent men that had already participated as speakers here where Dr.Ambedkar gave his lecture in the end. There some people associated with the festival in that locality were working to see that Dr.Ambedkar's lecture does not materialize. On the occasion of Dr.Ambedkar's lecture something strange may take place was the surmisation of some people. How will the lecture go on was the curiosity among many people here. More than his caste, his strong views on caste system were already known here in this part of Bombay.

How the opposition was building against the arranged lecture of Dr.Ambedkar was shown in many organized efforts in opposition. Shri Javale the proposed chairman of Dr.Ambedkar's lecture in the function spoke to his workers that he had received a petition that we should cancel Dr.Ambedkar's lecture. The petition letter was signed by about more than 30 well educated people.

The opposition that was built up against Dr.Ambedkar's ;ecture was not only because Dr.Ambedkar was an untouchables. There was other side also for this opposition. He has built up an independent movement of the untouchables on his own. At the time at Mahad satyagraha he burnt the

Manu Smriti; he helped late Shridharpant Tilak to open a branch of the organization of "Social equality league" He has rebelled against Brahmanism openly; he co-operated with Simon commission openly; They charged him by cooking the news that after Mahad Sayagraha he went from Mahad to Raigad and sat on the throne on which chhatrapati Shivaji used to sit. This way they spread the fabricated news. The Non-Brahmin papers printed that this news about Raigarh episode is wrong and the tense situation was automatically calmed down. Shri Devrao Naik told to his workers in Bombay with proof that the news of Raigar episode was cooked news and it has now been proved with proof that the wrong news was purposely spread and it was the wrong news.

The members then agreed on the proposed speech of Dr. Ambedkar in the festival.

Had the Brahmins argued that Dr Ambedkar is the real enemy of Brahmins and hence they oppose him this argument would have been an admitable cause of their opposition.

Had his adversaries argued that Dr.Ambedkar is not popular with them because he is enemical to Brahmanism; because he has helped in opening the Branch of social Equality league in Gayakwad wada at pune; he does not like Kesari paper; therefore we also do not like him etc. One could have tolerably understood these causes of opposition cooked and served to the people for a time being though it is a sign of a mean quality.

Ultimately on 25th sept. 28 Dr.Ambedkar gave his speech in the evening. Some people tried to disturb the speech but it was of no use. The speech went on until it was completed.

The workers of social Equality league are struggling to end the divisions between touchable and untouchables. They are not enimical to anybody. The paper like Kesari should support us now. But instead of doing this it is working for widening the differences between touchables and untouchables. In this way it is making our efforts to go in vain.

What did Dr.Ambedkar say in his above mentioned speech? As an expert Dr.examines the patient carefully and

understands the causes and the actual disease of the patient and then starts his treatment similarly Dr.Ambedkar very accurately explained the disease that is eating the vitals of Hindu society and made it absolutely feeble and weak. He categorically stated that caste system is the origin of the disease of the untouchabililty. In other words the untouchability is a by-product of the original caste system. Therefore, to end the caste system including the untouchablility the caste system as a whole must be uprooted from its foundation completely. When this is done then the system which is spread in the blood will be destroyed from the blood and the blood of the Hindus will become this way the casteless. What is the remedy to make the Hindu blood casteless? The answer to this was that the remedy lies in inter caste system. When these social practices become free adoption and practices the blood of the Hindu community will go casteless in its socio-religious and economic life. In short it will be a free society like all other majour societies in all walks of life.

Dr. Ambedkar further said in his speech that the caste system and the untouchability are the two parts of the shame serpent. During the festival called Nav-Ratra in which Hindu women, particularly the high caste women participate. Here even chitapavan Brahmin women do not mix with Kayastha prabhu caste women. Dr.Ambedkar also explained with examples the caste practices even among the upper caste Hindus as observed on many festival occassions.

Some fanatic minded Hindus were unhappy over his explanation of caste practices even among the upper caste Hindus but those that were rational minded inviduals listened his speech with their gesture of approval and his speech was over.

Appriciable work

At Dhulia there is an origanisation called Maratha Mandle (Association). This association has started a lecture series. They have started a lecture series on "Education of the society." In this series a pleader from Dhulia by name Barve, gave a lecture. He spoke on the subject "Suggestions to the Brahmins and the non-Brahmins." While making reference to the Brahmins he said that the Brahmins should not be under this im-

pression that the non-Brahmin movement is merely based on the hatred towards the Brahmins. In matters of religious and social behavior there should be the equality in society is the purpose of the Non-Brahmin movement. The Brahmins must understand this. Similarly the Brahmins should pay their attention to the work done by Mahatma Phule and Chhatrapati shau Maharaj and they should regard them as social reformers. Non-Brahmins also by considering the political work done by Tilak should show there respect to him.

It is really appreciable thing that a man like Barve should spake this way. His truth speaking particularly to the Brahmins is very important and quite worth recording. There is a very much mis-inderstanding spread among the Brahmins about the social reform work done by Mahatma Phule and Chhatrapati Shahu Maharaj. So long as the proper understanding of the work done by Phule and Chh. Shahu Maharaj is not dawned on the Brahmin community there cannot be any end of the tussle between the Brahmins and the Non-Brahmins and the movement of Hindu unity also will not gain much strength here in Maharashtra. The man like Barve who thinks objectively and preaches the same to the Brahmins and non-Brahmins alike in public is the need of the time and the social workers in various organizations must understand this.

In the organizations of the Brahmins whenever public meetings are organized there they praise only the political work of Tilak but they ignore rather the purposeful good work done by Phule and Shahu Maharaj. This approach should also be changed by the non-Brahmas and the untouchables. Tilak refused to sign the papers of eradicating untouchability and working to prepare public opinion whereas Chhatrapati Shahu publically ate the food and drank the water in the houses of untouchables. Naturally the untouchables have great regard and respect for Chh.Shahu Maharaj. For these reasons untouchables feel nothing for Bal Gangadhar Tilak. If this fact is ignored then Tilak will be a respectable leader of the Brahmins alone. And the responsibility of this one sidedness of Tilak's leadership will go to the credit of Tilak's followers only. What advocate Barve stated is absolutely correct. The members of

the Brahmin community should follow and practice the balanced views which advocate Barve asked them to do. This is our humble request to both the Brahmins as wll as the non-Brahmins.

Follow The Path Of Social Equality League

On 23rd September, 1928 at Andheri, Mumbai Hindu Sabha arranged a lecture of Dr.Ambedkar in the pendal of Ganapati festival. Dr.Ambedkar gave a brilliant lecture. Dr.Ambedkar explained the work of social Equality league and explained further the need of such an organization in the nation. He refuted all the allegations made against the work of social Equality league.

On 24th September there took place a marriage ceremony in untouchable community at Wadala, Bombay. Shri Hindurao Vaidya (CKP) was a priest who performed the marriage ceremony. The name of the bride was miss Shanta and the name of the Bride Groom was Tukaram. The marriage ceremony was performed using Vedic Mantras following the Vedic mode of performance. The social workers like Devarao Naik, Pradhan etc. were specially invited for the marriage ceremony and they attended it without fail. Shri Devarao Naik, Shri Pradhan etc. gave their lecture on this occasion praising the organizers of the marriage with use of Vedic mode of performing the marriage. This simple mode of performing the marriage using Vedic ceremony was liked by all.

In the public function of Ganapati festival at Panavel Shri D.V.Pradhan a member of social equality league gave a lecture on "Social Equality". In the Ganapati festival at Lal Baug shri Devrao Naik gave a public lecture on "the foundation of social reform" on 27th September 1928.

In the public Ganapati festival at Lonawala both the touchables and the untouchables together performed the (puja) worshipping ceremony for Ganapati together. This is informed by the reporter.

On 30-9-1928 at Foras Road, B.I.T. chawl there was arranged a public meeting of the untouchable members. Shri

Devrao Naik presided. The below mentioned resolutions were passed in the meeting. (1) support to the Mahar Vatan Bill introduced by Dr.Ambedkar in Bombay legislative Assembly. (2) congratulation of the Bombay municipal council for not obserbing untouchability in the Municipal schools. On B.I.T clerk Road there was organized a public meeting of the women belonging to the untouchable community. In the meeting Mrs.Manoramatai Pradhan, Yamunabai Ghodekar, Mrs Devakibai and others spoke in the meeting. Here the resolutions like support to Sharda Bill and the resolution for education of women were passed.

■

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An Important Hint To The Non-Brahmins

Associations To Serve The People

After disappointing, over caste practices in the Ganapati public festivals that went on for ten days some people formed the other associations to perform other celebrations or festivals in public like the Nov-Ratra festival that went on for nine days. The organizers of the Nauratra festival kept the festival open for participating of all the castes freely.

On first day the flag hoisting was done the programme of yellow colored (Bhagwa-coloured) flag was hoisted by a social worker from the untouchable community. Dr.Solanki was that worker who hoisted the flag. The lower caste men like Mahar, Mang, Chambhar etc. did the worshipping job very freely on their own. If this kind of practices continued in Maharashtra at least in public religious festivals the caste practices at least in public places will be a matter of past history in our country.

If this continues on behalf of the league of peoples interest (lok-Hitawadi Sangh) this way in its programmes the peoples, particularly the lower caste men and the well wisher will earnestly participate in its programme and help the social almosphere to go faster towards the expected change in our society.

On The Path Of Social Equality

On 7th of this month on account of the end of reading the

book victory of Ram there was organized a big public meeting at Kalyan. Shri Devarao Naik presided over the meeting. The resolutions like giving support to the Mahar Vatan Bill introduced by Dr.Ambedkar in Bombay legislatve Assemly, showing sympathy to the untouchables of Dehu where the atrocities are practiced on the untouchables etc. were passed. And in the end the Mahars Mangs Chambhars etc. ate the food together and the meeting was over.

On behalf of untouchable service league they have established a committee for destroying immoral practices. We hope that this kind of movements among the untouchables will reform them soon in their day today affairs.

In the district Nagar at a place called Akola there was held a big public meeting of the Mahars on 23-9-28. Shri Keshavrao Narayan Dev presided over the meeting. Almost 6000 Mahars attended the meeting. A support to the Maharvatan Bill introduced in the Bombay Assembly by DR.Ambedkar was accorded, by the resolution in the meeting. Some ants social elements were spreading misunderstanding about the bill. Shri Bhaurao Gayakwad refuted the misunderstanding about the Bill and told the mob how the bill was advantageous to the Maharas.

In Bombay a place called Batata Chawl the inter-dinning programme was arranged. The Mahars, Mangs and other untouchable communities ate their food together.

At Nasik road a meeting was organized on account of Ganapati festival on 22-9-28 particularly by Mahars. Shri Gayakwad Bhaurao spoke in the meeting supporting the Mahar vatan Bill of Dr.Ambedkar.

Our Confidence Is Our Strength

(By An Expert In Religion)

The man who jumps into the freedom struggle must have enormous strength in him. In the existing struggle between old and new between money power and the ideal of equality what power actually workrs and what is the nature of that power that workers must be understood carefully. The members of equality league have to face the birth based monopolistic class and the slavery it has imposed on others. The people

who have been deceived must realize that they have been deceived and it is the work of social equality league to make them realize that they have been deceived and they must now come out of it by adopting the new reforms. In fact this is the holy task of Equality league but it is equally difficult job that they have to undertake. Because to abolish slavery the slave himself has to revolt. This expectation from those who have been really suppressed under the tyranny of slavery is in fact a difficult expectation.

When we throw our glance over the pages of History what do we see? Who has shown the real path of salvation to a fallen man? Who has inspired a man that is worn out in journey? Who has produced optimism in this world? Who has produced hope against hopeless? Why the past has inspiring strangth for the present? Why does the voice of great men Lingers in the heart of man for ages together? The confidence in man is the answer to all these questions.

The ideal of equality is a power and the man should be the follower of this ideal for real salvation of man.

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SAMATA

(Equality)

Friday 19th oct.1928

Due to the social and economic dominance of the Brahmins the Non-Brahmins are sandwiched in their efforts to come up. Therefore the Non-Brahmins setting aside the Brahmins started their own agitation independently. Hence in the movement of the Non-Brahmins it was necessary to spread dissatisfaction against the Brahmins and this was a part in the programme of the Non-Brahmin movement. In this connection the leaders of the Non-Brahmins did their best to do that. We have praised the Non-Brahmin leaders on this account. In the existing social system of the Hindus how the hatred towards the Brahmins by the Non-Brahmins is equally essential for the movement has been shown by us from time to time in our writing. There we have criticized Non-Brahmin leaders also and this was done merely to remove the unhealthy practices that had entered the Non-Brahmin movement.

Non-Brahmin movement is mainly the social movement. Some non-Brahmin leaders themselves say that the Non-Brahmin movement is a political movement but it must be admitted that the social aspect in this movement is more predominant factor than other factors.

The major mistake that the Brahmin led movement did was the separation between political and social issues. They kept social issues quite separate from politics. For any movement in India neglecting social aspect and keeping the movement purely political is wrong. The mistake that the Brahmin led movement did was the bifurcation of social matter from politics until Mahatma Gandhi came on the political scene of India. But in his case also he wasted much of his energy in his deal with Hindu Muslim problems fruitlessly. Here it must be remembered that the Non-Brahmins who used to shout against the Brahmins for their neglect of social matters in their political agitation in course of time the Non-Brahmins also did the same mistake subsequently. Today too the non-Brahmins

are doing the same thing. The Non-Brahmins see the mistakes of the Brahmin leaders but they fail to see the same mistakes that they do in their self-interest. The Non-Brahmins say that the Brahmins interest in the problems of the untouchables is their political game but when the occasion demand they also play the same game. The Non-Brahmin leaders who regard themselves as the followers of Mahatma Phule do almost nothing for the lower castes like untouchables. The Brahmin leaders are many times better than them in this regard. The government is also aware of this fact.

The non-Brahmin leadership in this regard has become almost bankrupt because they have no moral courage to face the orthodox element in Hindu society. This is the net result of their neglect of the rift between Marathas and Non-Marathas. No one can set aside and neglect the rift between Marathas and Non-Marathas. Today the caste pride is out-dated. But the Marathas do not want to remain away from it. The unity among all the Non-Brahmins including touchable and untouchables is not their aim. The Non-Brahmin leaders never talk of the Brahmanism that they have in them. When this is the real fact what is the use of talking about Brahmanism of the Brahmins critically. It is for above mentioned reasons the Brahmins are not worried about the Non-Brahmin movement against them.

Non-Brahmins are not prepared to fight the Brahmanism that they have within them. It is because of this that the Non-Brahmin movement is not becoming an enlightened movement. There is nothing in this movement that will threaten the position of the Brahmins. Non-Brahmin leaders are after politics thinking, perhaps that if the political power comes in their hands they may harm the position of Brahmins and their Brahmanism. But this is their misunderstanding. They had political, power in their hands right from ancient days. Even then the Brahmins of ancient days made them bow before them as per their wish. By producing the religion of high and low they made them bow before the Brahmins as per their wish. The Brahmins made the Non-Brahmins to help them producing many cases among the Non-Brahmins.

So long as there are castes among the non-Brahmins the Non-Brahmins are bound to stand divided and the movement in the name of Non-Brahmins is not going to succeed. It is for this reason there is a need of Non-Brahmin leaders taking up the movement of the annihilation of the caste system as a whole. By maintaining the caste system intact how will the non-Brahmin leaders distribute the political power among the innumerable castes within the Non-Brahmins?

If the Non-Brahmin leaders by keeping aside the anti-caste movement run after political power it will be a fruit-less exercise. If the Non-Brahmins indulge in politics without involving themselves in anti-caste movement they will also be the enemies of the nation as they call Brahmins to be so.

Hindu Social System

The class division of rich and poor is not the character of Indian society. There are rich and poor people but the class consciousness is not the peculiarly of the division that are exiting in Indian society. The Indian society from Brahmins to untouchables is inseparably divided into innumerable castes. The caste category or caste status of each caste cannot be changed by any means by anybody or by any religious ceremony. Birth alone decided the caste of a man. In the absence of castes the society can be roughly known as society of classes like the serfs and landlords in Medieval Europe, workers and capitalists in modern Europe and elsewhere.

The above mentioned class position is never the case in India anywhere and at any time. Even to-day also the Indian society is known by caste ridden society.

It is because of this difference between European society and Indian society the struggle in India is more of a social and religious struggle than the European model of class struggle. Recently they have started a Shuddhi movement but they have no remedy over the removal of untouchablility. Inter-caste-dinning and inter-caste marriages are the true remedies over the ills of caste system and the creation of untouchability. Here the leaders of the Hindu organization are either understanding the problem in its root cause or incapable in its following it courageously. Buddha rejected the caste system, admitted

everybody irrespective of his caste in the Sangha and his food in anybody's house irrespective of his caste. If India wishes to follow the path of happiness in brother hood it should follow the path of humanism that all men are by birth equal.

Current Problems

Some times some leaders in political field also used to give some priority to social problems along with political problems. However the leasers in political field generally side-tracked the social problems thinking that, that will weaken the strength of political movement. There agreement is that keep the social problems aside, those will be taken up after the success in political field. Some were totally opposed the social problems and were interested only in the political field. The Indian politics of pre-Independence days was full of these issues among the Indian leaders of various political sheds of thought and agitations. Most of the political leaders advocated that the social reform and the political reform are the two areas that must be kept separate and dealt with separately.

Man Hating Of Orthodox People

A place called Shri Dehu District Pune from there we have received a letter from a member of the village panchayat. Here in this village a quarrel is going on between touchables and untouchables. The cause of the quarrel is not mentioned in the letter. But it seems that there is one Mr.Nijanand Atmanan alias Bhagwan Buwa Ghumatkar who works for the untouchables mixing with them in their welfare work. It is this work of Nijanand which is not liked by the orthodox Hindus there. It is because of this situation the touchable Hindus of that village have declared boycott against the untouchable in the village. They have passed a resolution that in the local board schools the untouchable students should not be made sit with touchables students. The villagers have refused to employ untouchable workers on their farm. The shop owners are refusing to sell anything

from their shops to the untouchables in the village. Not only this but the untouchables in the village are finding it very difficult to get fodder for their animals. Therefore the

untouchables are facing problems from al the quarters in the village. Many untouchables at Dehu are facing the problem of starvation there. This kind of things are happening in the villages in konkan area very frequently. Hindu Sabha members should not hide their faces over these boycott events in the villages. Hindus are abusing Dr.Ambedkar for his co-operation with the Simon commission but there are many others who are doing this and about them the abusers of Dr.Ambedkar are keeping quiet. The government also cannot play the role of spectators in this regard to stop the villagers boycott against the untouchables. The government's neutrality in this matter is wrong.

Dasbodh And Brahmanism

Dasbodh is a treatise composed by saint Ramdas in the later part of medieval age in Maharashtra. If the real nature of Hindus social system called Brahmanism is to be seen then one should read this Ramdas book entitled "Dasbodh."

This book explains the real nature of Hinduism which is also called as Brahmanism because of Brahmin domination in it. Brahmanism explains many things except humanism. Brahmanism makes God from man but it does not have an ideal to make man as man from human beings. In other words it does not help in awakening humanism that is within man. He made the caste egoism the basic thing in his explanation of social system and lost the chance of becoming a national saint. Non-Brahmins will never rise to the status of the Brahmans is the main teaching of saint Ramdas. However learned he may be a man from the lower (shudra) caste can never become the preceptor of other castes is his basic assertion. Hence in his view it is the birth and not the worth that decides the worth of a man.

Attack On Religion, Sinking Of The Religion

There was a big bustle in Bombay last week. The orthodox Hindus had organized a big public meeting in Madhav Guarden at Bombay. Recently in Bombay the corporation has taken a decision to keep only one utensil to drink water by the students. They have withdrawn the caste wise utensils which

they had kept earrier in schools. Now there is only one devise to drink water for all in the school. In the above mentioned meeting the caste Hindus condemned the decision and the action of the Bombay Municipality. They by quoting the religious literature proved how the decision of the Municipality is wrong and anti-religion. The markets in Bombay was completely closed to protest against the municipality decision. In Bombay there are innumerable boards everywhere stating and protesting that it is a sink of the religion, Hinduism is at the cross roads etc. The public meeting was addressed by the big leaders of orthodox group of Hindus. The leaders that addressed the public meeting were all well educated with degress from foreign universities. It appeared that their soul is rusted and is docile with no thoughts of mercy and love for mankind.

Some View on The Paper
Samata

The paper Samata is coming out with new vigor and vitality to the public. It appears that the paper Samata is a new incarnation of the paper "Brahmin Non-Brahmin." We hope that the Samata Sangh will prove to be the great force in educating the masses.

Jnyanoday Nasik

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On The Path Of Equality

On account of Nav-Ratra festival on 28th oct.1928 Lok-Hitawadi (league of peoples welfare) and the league of social equality had organised public meeting at Dadar. In the meeting the decision of Bombay Corporation to keep the only one water drinking utensil in the school run by Bombay corporation was upheld as a remarkable step and the corporation has been congratulated for this important act of social reform. The orthodox opposition was condemned in the meeting. Barr. Chandavarker had presided over the meeting. He strongly condemned the orthodoxy in Bombay for opposing the moves of social reform adopted in the resolution of Bombay Corporation by the school committee.

At Dinapur Arya Samaj had organised a public meeting in the last month under the presidentship of Dr.Babu Rajendra Prasad. He said in his speech that for the destruction of untouchability the touchable like the Brahmins should start cleaning their own lavatories by themselves and free the untouchables who do that. The high caste Hindus this way should purify themselves, he said.

It must be noted here that the saints and reformers if they do any others work than the work of promoting inter-caste marriages the untouchability and the caste system is bound to remain as it is. It is only the inter-caste marriages that will help destroying the caste system.

Those who wish to take steps in matters of inter-caste marriage or marriages should contact our office (Samata)

The Waste Of The Movement Of Anti-Untouchability And The Purity.

Pouring water in any water pot in which there is a hole in it's bottom is meaningless. Similarly it is meaningless to bring converted Hindus back to Hinduism through the movement of purity is also equally meaningless.

The papers run by the organizers of Shuddhi movement in them there appears much false news of the people that had gone from Hinduism to become the Muslims and have come back again to Hindu fold. We are told that when the problem of their marriage relations come the leaders of the Shuddhi movement tell them that they should have matrimonial relations between them only. It means after returning from the Muslim fold to become Hindu again the people that have returned have become a separate caste of their own in Hindu society. Tired of these things rather humiliations after returning from Islam they again go back and become Muslims.

In Calcutta there exists a mission called "Hindu Mission." This mission is run by an ascetic. His work is to reconvert the people to Hinduism who have gone from Hindu fold. He does practically nothing accept publishing the false news in news papers and collecting the money on that account from the people.

Same is the condition of anti-untouchability movement run by the leaders of the caste Hindus. Untouchables themselves do not trust much now a days the anti-untouchability movement run by the touchable leaders. The complain of the untouchables is that these touchable leaders who pretend to work for the eradication of the untouchability in reality do the work of producing rift among the untouchables themselves. To show the puffed strength of population of the Hindus they include untouchables in them and pretend to lead the movement of removal of untouchability but in reality doing very little for their betterment.

The caste Hindu leaders are now trying to embrace untouchables by saying that they are our people only because the untouchable leaders are now trying to demand some separate political coucessations in the changing conditions' as Sikhs and Muslims are doing. Now the untouchables and their leaders are understanding the reason for caste Hindu leaders taking interest in the problems of the untouchbales.

The other day Shri Lala Lajpat Rai said in the Assembly that if the government gives us Rs.One corer we will destroy the practice of untouchability in only one year. The leaders of the untouchables answered Lala Lajpat Rai that when Hindus were the rulers they gave punishment like if the untouchables uttered the Vedic prayers their tongue should be cut of if they hear the words of the Vedas their ears should be cut off or the molted liquid of the tin should be poured in their ear. This is what they did for preventing us from taking education. These are their mischievous plans to suppress us further.

Some 25 years back Mahatma Shrddhanandji had brought some converted Hindus to Muslims religion back to Hindus religion what is their position now today in Hindu society? They are worst than dogs. After coming back to Hinduism they have again become the untouchables here. No upper caste Hindus even mixes with them. The question of inter-caste marriages and inter-dinning is a matter of distant dream.

In Gurudaspur District (Panjab) there is an untouchable community called Dom. Under purificatory programme the Hindu leaders purified them and made them Hindus. After purification they were made a separate caste and the caste was named as Mahashaya. But this Mahashaya community remained as untouchables and the upper caste Indus treated them as untouchables. This Mahashya community became a separate untouchable community. Their name Mahashaya became a separate untouchable caste name.

It is a matter for deep consideration for everybody as to how the stigma of untouchability will go from them which is attached to them by birth. Hindu's fight with any other religion is not possible only because that the Hindu religion is not a proselytizing religion.

Why do the Muslims not become Hindus? Why do the Shuddhi movemet and the movement of the welfare of the untouchables become ineffective? It is so only because of the Hindu caste system. Among the Hindus an individual in one caste regards another individual in another caste as an alien for all kinds of social purpose. Only on platform speech of the Hindu leaders the Indus are one otherwise in their day today life they live in their own caste and follow their own caste rules in their family affairs and in religious practices. Hindus have innumerable castes and there is nothing in them which can group them together or unite them together.

The birth based caste system among the Hindus is the basis of all evil of disunity, hatred and social economic inequality. The leaders of the Shuddhi movement do not understand the genesis of the worthlessness of their movement. Our leaders, unfortunately, are not interested in uprooting the roots of the system. They are interested in applying some medicine externally to repair it.

■

SAMATA

(Equality)

Friday, 2th November, 1928

Only For Upper Caste Hindus

Before a fortnight the untouchables of a village Casabe Bavade of Pune District have sent a letter to us for publication. The list of the complains of the untouchables against the caste Hindus of their village mentioned in the letter is very big. Here we have given only the summary of the complains.

(1)Here in a village Kathi untouchables should salute even to a small boy of touchable Hindus by saying "I touch your feet." Now a days the untouchables are saluting the caste Hindus by saying "Ram Ram." Because of this change the touchables are dam annoyed with the untouchables. They are harassing the untouchables in all possible way. (2) At a village called Kasabe Valapur (solapur) even an old man from the untouchable community should salute the young touchable by saying that I touch your feet. The untouchables there have stopped doing this recently and the untouchables there are facing all sorts of troubles from the caste Hindus. (3) At a village called Tanu (Pune District) the untouchables started recently living with self-respect. The touchable not only made their living in that village miserable but even they burnt their huts. The untouchables there have now migrated from that village to a village called Bavade. They have lodged a complaint to the government against the atrocity on them but nothing has happened from the government side. (4) At a village called Janvad (Solapur) the untouchables refused to entertain the caste Hindus by singing and dancing. The touchable Hindus attacked them physically; their houses which were huts were destroyed. The houses that were in good condition were destroyed by digging the foundations of such houses.

Untouchables who wish to give up their dirty work towards the touchables are now unwilling to do that in many villages. The untouchables in a changed environment want to be free from age old slavery but the Hindus whose slaves they

are not willing to liberate them.

Ultimately tired of this inscapeable slavery practiced by the caste Hindus on so called untouchables for ages together the untouchables of some six to seven villages came together and organised a meeting in which the following resolution was passed unanimously. The resolution is as follows.

"The high castes Hindus by their caste egoism are practicing all sorts of atrocities on untouchables for ages together. The untouchables should change their religion to free themselves from the tyranny of the Hindus. This is the unanimous opinion of this committee." The paper Samata is hereby requested to give publicly to it in its paper.

The religion that makes man as man is always a better religion than the religion produced by man for his self-interest. The culture and religion which dominates Hindu society is basically selfish and inhuman and discriminating between man and man. It is this system which is called as caste –ridden society or religion by Jat-Pat-Todak Mandal in Panjab. It is the supporters of this religion or system which call it as Sanatan Dharm, or Chaturya Varna system or Varnasrama Dharm.

It should be remembered that the untouchables who wish to desire for conversion to some other religion do not do that for the sake of going near the god, or to attain a place in heaven. The demand of untouchables for conversion is their demand for salvation in this world only. It is their demand for social salvation in this world only. They are desiring for social salvation after enduring the slavery for an endless period with no hope for freeing from it remaining in Hindus. After enduring the slavery for an endless period their soul is now desiring for escaping from it.

The dangerous issue in untouchables converting to other religion is that whether all so called untouchables are convinced of the stand to end their slavery by conversion. There are many untouchables who are not at all conscious of their slavery and the struggle that is going on among the untouchables for their liberation. The conversion of a few and non-conversion of many may reduce their strength that may remain behind in Hinduism.

■

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D.V.Naik
Ramchandra Nivas
Dadar Mumbai -14

SAMATA

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Publisher & Manager
B.V.Pradhan
Ramchandra Nivas
Dadar-Mumbai 14

Year 1st) Dadar, Friday, 16th November, 1928 (issue 11th

Do Not Dehumanise Us

Nasik District Hindu Social Equality League

Dear Editor Samata Mumbai

We hope that the matter sent herewith will find place for publicity in the next issue of your paper. On the last Dasara day there had gathered many people at the residence of Prof. Pandurang Jivaji Sabnis and there an organization called "Nasik District Social Equality league was founded. After much discussion the above mentioned name was given to the organization. This organization is independent and it has nothing to do with the organizations of such names functioning elsewhere.

Aims Of The League:

(1)To remove the practices of social discrimination between the touchables and the untouchables.

(2)Since the untouchables are Hindus for all practical purpose they have every right to enjoy the rights that the touchable Hindus enjoy. The league must bring this to the notice of both the touchable and the untouchables.

(3) To make all kinds of efforts through the league to remove inequality practiced by the touchables against the so called untouchables.

For the realisation of the objectives mentioned above the below mentioned programmes must be adopted.

(1)All Hindus must collect themselves at least once in a month in the temple of scavengers in their area and utter prayer there.

(2)The programmes of interdinning must be arranged quite aften.

(3)In the temples, schools and other public places in the district the caste practices must be discouraged through the efforts of the league.

The meeting ended by electing the office bearers mentioned below.

President : R. J. Vaidya

Vice-Presidend: Mr. K. S. Dixit

Secretary : Mr. Shri.V. Potanis

Secretary : Mr. B. K. Gaikwad

Treasurer : Mr. V. P. Sathe

Those who agree with the programme of the league mentioned above may join the Sangh.

G. V. Potnis
Secretary
Nasik Dist.Hindu Samaj
Samata Sangha.

The members of the Nasik social Equality league have also become the members of the Dadar-Mumabi Social Equality League.

SAMATA

(Equality)

Friday, 16th November, 1928

Do Not Dehumanise Us

Shri Shamrao Shitaramji Kulat a secretary, Satya shodhak Samaj, Amravati District has written a letter to us. He has also sent a small booklet of poems of medieval Saints of Maharashtra for our opinion.

Shri Shamrao writes the following: My respects to Shri Devarao vishnupant Naik. I felt extremely happy after hearing that by establishing an institution like social Equality League in Bombay you are propagating against the practice of untouchability as well as the caste system as a whole. My happiness goes beyond all the limits of joy. In your service to the principle of equality and the work of justice to untouchables you are not only the saintly man like our medieval saints such as Tukaram but you are a merciful incarnation of compassion to end misery of the sufferers.

The above mentioned love for Devsrao Naik is born out of Devrao's saintly work for suffering humanity.

There is a similarity in the thought and nature of saint Tukaram and Mahatma phule. Both Tukaram and Mahatma Phule were not the haters of any body. The contemporary Brahmins thought about both of them to be so. By the humanitarian teaching of both the saints Tukaram and the Mahatma phule the cotemporary Brahmins thought that they are anti-Brahminic. In fact they loved suffering humanity to free it from that. Shri Shamrao Kulat is a follower of Phule and hence his love embraces the equality teaching of shri Devrao Naik who devotes to the eradication of social inequality in Hindu society with his teaching and advocacy of social equality for all in Hindu society particularly.

The equality league has its two enemies who stand diametrically opposite to its ideal. The first kinds of its enemies are represented by the news papers of Kesari group particularly in Maharashtra. In their view the workers of social equality league are ghost like people. They are the haters of the Brahmins is their propaganda against the workers of the league.

In fact their hatred towards us is their good certificate regarding the merit of our good work.

■

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Year 1st) Dadar, Friday, 30th November, 1928 (issue 12th

On The path Of Equality

On Saturday, the 17th, November, 1928 there was organized a public meeting under the chairmanship of Dr.Solanki at Madanpura. In the meeting a resolution to mourn the death of Lala lajaparai and the support to the Mahar vatan Bill i ntroduced in the Bombay legislative Assembly by Dr.Ambedkar were expressed. Shri D.V.Pradhan, M.R.Kadrekar, Adharekar, Gaikwad, Kholavadikar, Landage, Mohite, Javale etc. spoke in the meeting. Some money were also collected for the ensuing public meeting of the Bombay presidency.

In an another meeting held under the chairmanship of shri Devaraoji Naik at Chadanadi on 24th November, 1928 the death of Lala Lajapat rai was mourned and the support to Dr.Ambedkar's Mahar Vatan Bill was accorded.

In the above meeting, Shri Shivatarkar, Adarekar, Gaikwad, Mohite, Awle etc. gave their speeches.

On Sunday 25th November, 1928 at Kolaba on the General Hospital ground under the chairmanship of Dr.Solakis a public meeting was held. The support to Mahar vatan bill was accorded and the appeal to support financially for the ensuing conference of the Bombay presidency that will take place soon was made. Shri D.V. Pradhan, Shivarkar, Kholvadikar, Jadhav, Gangavane, Landge, Gaikwad etc. spoke in the meeting. The speciality of this meeting was that it was attended by a large number of the members of the scavenger community coming from the province, Uttar Pradesh.

On Sunday, 25th November,1928 on the ground of Carol Road parel there was arranged a huge public meeting of the Mahars. Shri P.G.Kanekar presided. They gave consent to the Mahar Bill introduced in the Assembly. Dr.Ambedakr himself was present in the meeting and he himself explained the position of the Mahar Vatan Bill.

He said that the untouchables should improve their own condition by their own self-help. Expecting help from the touchable is a futile exercise. In their efforts to self-help they must be prepared to undergo any kind of hardship and opposition. You must know that the struggle that you have launched there is no cause for your failure in that. There is no humanity in the world that has been placed in the condition in which you have been placed. The struggle that you have launched against your slavery if there is anything that will happen to you it will be your success. The humanity has always survived in the struggle against inhumanity.

Again on 25th there was a public meeting on the ground of Nasik Road. Shri B.V.Pradhan presided over the meeting. Shr Rambhau Jadhav and Shri Bhaurao Gaikwad explained the position of Mahar Vatan Bill and the support to the Bill was accorded in the meeting. Some people donated money to the fund that was raised for News paper "Bahishkrit Bharat" started by Dr.Ambedkar.

■

SAMATA

(Equality)

Friday, 30th November, 1928

Death Of Lalaji

The death of Lala Lajapatrai would mean the death of an opposite of freedom and Equality. He worked for these two ideals throughout his whole life. He did not succeed in realising his above mentioned two ideals due to the power and strength of age old Brahmanism that has tightened its position over Hindu society. When Brahmanism will weaken itself by losing its position the people loving equality will realize the role of Lala-Lajapatrai as the role of the loin of Panjab.

Lalaji was born in Panjab in a Vaishya family that followed the teaching of Arya Samaj.

Lalaji's love for India's freedom was based on his love for all the Indians alike. Therefore as he was an extremist freedom fighter he was also an extremist social equality of all men alike. Lalaji was a social reformer and a freedom fighter combined in one and he persuaded this ideal without any compromise with it.

Untouchables Revolting Against Untouchability

The touchable working against the practice of untouchability is much known to Maharashtra. Right from Gautama Buddha to Mate Master of Puna we know many touchables working against the practice of untouchability. There are many touchables who are working against the practice of unotuchability in today's India are also there in a any centers of social reform in India. The movement of Mahatma Gandhi against the practice of unotuchability has made the movement quite popular all over the country among the reform minded upper caste Hindus. Therefore, there is nothing revolutionary as such in the anti-untouchability movement carried on by the upper caste Hindus.

But what is unprecedented historical event that is happening in this country is the revolutionary event of the untouchables that the so called untouchables have launched in this country they have launched against the touchables who are practicing inhuman slavery on them. This is most remarkable never noticed event in the whole of India right from its hoary past.

To know the genesis of this struggle launched by the untouchables themselves the caste Hindus must purchase their newly started news paper "Bahishkrit Bharat" and study it carefully to know this epoch making event that has begun in India

After reading this side of untouchables the caste Hindus may feel it as a kind of poisonous writing but they should coolely grasp their agonies and attacks on the caste Hindus and slowly come to their convincing side and try to understand their point of view as their right claim for equality along with all other Hindus in this country.

After reading the language of Dr. Ambedkar the caste Hindus may feel that it is much bitter. When they will grasp it dispassionately they will come to the conclusion that in him it is the patriot that speaks the language of Humanism. To end in a good result he recommends this bitter medicine that can cure the suffering with certainty.

■

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On The Path Of Equality

To the editor News Paper Samata :

Sir I hope that you will kindly give publicity to the information given below.

On Sunday, dated 2-12-1928 the meeting of the social Equality league took place in Prof. Sabnis house. It was in this meeting the famous pleader of Nasik shri Janardan Pandurang Abhyankar, also became the member of the social Equality league.

On 8-12-1928 Shri Abhyankar gave a sermon on the subject of Equality. It is a matter of great pleasure to inform it here that after hearing the sermon (1) Shri Martand Dattatray Wad, (2) Shri Moreshwar Ramchandra Joshi (3) Shri Daulatrao Gangaram Patil became the members of the social equality league. We inform this news for the publicity consumption in the paper with joy and pleasure.

Nasik
10-12-28

Yours sincerely
sd/

Gajanan V.Potanis
Secretary
District Social Equality League

To The editor Samata:

Sir, I hope that you will kindly find place for the information I am sending here with for the publicity in your ensuing issue of Samata.

On Saturday dated 8-12-28 at 9 o clock in the night at shrikshetra Nirmal there was a huge public meeting of the untouchables under the chairmanship of Dr.Ambedkar . The untouchables of almost all the parts of Thane District had gathered there for the meeting. The congregation was around five thound people's mob. This public meeting was arranged mainly by the Chambhar community people of Manikpur and Sopara. Because of some reason this meeting was abruptly arranged within 24 hours. Many eminent men like Devarao Naik, Asaikar, Pradhan brothers, Shri Shivatarkar, Shri Jadhav Buwas, Shri Gayakwad, shri Borkar, Shankarrao Chandorkar of Kurla etc. attended the meeting. The following resolutions were passed in the meeting.

Resolutions:

In front of the temple of Nirmaleshwar there is a board put up by the organisers of the temple that the untouchables should not enter the temple. The untouchables here should ready themselves to struggle against such a mean mindedness of the temple organisers of the caste Hindus. The untouchables should ready themselves for the struggle against such an attitude of the caste Hindus towards the untouchables.

Shri Raghoba Vanamali, Shri Govindrao Jadhav, Shri Dattoba Raut, Shri Shivatarkar, Shri Devarao Naik, Shri D.V.Pradhan, Shri Shirgonkar, Shri Chandorkar etc. spoke on the resolution.

The president of the meeting in his speech appealed the untouchables that on this occasion next year the untouchables should forcibly try to enter the temple without bothering for the consequences.

Mumbai 10-12-28

R.M.Vanamali

Rohidas Dyanoday Samaj

On 28 and 29 november,1928 The Maharashtra Matang (leather workers) association met for two days and prepared a plan for the advantage of the Matang community. Similaly Dr.Ambedkar's submission before the Simon commission and his Mahar vatan Bill were accorded approval as Dr.Ambedkar works for the socially deprived communities in India.

On behalf of shri Shahu satyashodhak Samaj there was an interdinning programme arranged in Kolhapur. Almost all castes men participated in the programme of interdinning including the Brahmins.

In Bombay shri Kholavadikar gave his speech on the remedy to end the practice of untouchability and after his speech there was a tea party. The tea was served by the persons belonging to the scavenger caste.

Lalaji's Views On

Social Equality

What were the political views of Lala Lajpat Rai is not that known particularly in Maharashtra.

Caste System And Untouchability

The untouchability among the Hindus is the by-product of the total caste system in which the whole Hindu society is divided. The caste of unotuchables stands as a lowest part of the total caste system of the Hindus which is called as Brahmanism by the modern writers. Dr. Ambedkar, therefore, has repeatedly expressed his views' that unless the entire caste system of the Hindus is abolished the eradication of untouchability is not possible. Many upper caste men do not like the views of Dr. Ambedkar quoted above. In this matter the adversaries of Dr. Ambedkar views opponents in this matter were also the views of Lala Lajpat Rai of Panjab. In his message to Jat pat Todak Mandal of Panjab lalaji says:

"Caste is the greatest curse of Hinduism. It is responsible for the disunion between Brahmans and Non-Brahmans, Jats and Non-Jats and the so called high and low castes. It is the castes that led to the curse of unotuchability. The Hindus cannot unite into one community until they free themselves from the evil influences of caste." This opinion of lalaji is as clear as the light of the sun and it needs no any comment further. He categorically suggests here that so long as the caste system continues the system of Brahmin-Non-Brahmin, touchable untouchable will also continue. Caste is not a physical division it is an artificial division causing often the hatred, animosity and conflict between the castes. Unity

system as it is, is not possible. This is the warning that Lala Lajpat Rai gave in his message to the Jat Pat Todak Mandal of Panjab. In Lalaji's opinion since caste system is there, therefore, there is the system of untouchable castes. Since one is there, therefore, there is another one.

He distinguished as did Arya Samaj do between the Vedic religion of the Arya's and the later day religion of the Hindus called Hinduism. In Hinduism the caste comes with birth and goes with death. There is nothing in Hinduism that can change this. Arya Samaj does not believe in this. According to Arya Samaj Vedic religion is merit based the Varna depends upon the nothing to do with birth is the contension of Aray Samaj.

Lalaji was much influenced by Dayanand sarswati the founder of Aray Samaj because the first thing that Dayanand did was that he rejected the position of the Brahmins in religion.

Lalaji wrote the following words on what Dayanand Sarswati did. Dayanand sarswati who was struggling for truth attacked the roots of evils first. He realized that unless the predominance of the Brahmins in religion and society is abolished the purity of Vedic religion cannot remain as it really is. The predominance of the Brahmin in religion is an eclipse that has swallowed Vedic religion and made it impure. He realised that it is the purity of Vedic religion that is to remain the Brahmanism that has made it impure must end its existence. Therefore, in his first step Dayanandji attacked Brahmanism. Without this in his view the light of Aryan religion will not shine in its purity. He attacked the birth based superiority of the Brahmins first. No one is superior to others by birth. It is the man's worth that decides his status was the firm opinion of Dayanandji on human worth. He gave tress only on human qualities and human behavior.

Some Brahmins attacked him by saying that he speaks so because the Christians have bribed him and made him their agent. The Brahmin mentality in this connection has been described by Lalaji in following words.

"The Hindu theologians with their myriad followers, whose deepest and most vital interests were so adversely touched by his teachings, were up in arms. They are not only abused and threatened, but even more than once conspired to kill him. While the Brahmins of his own caste hated and detested him, Non-Brahmins admired him and honoured him. And he was called a hired emissary of the Christians an apostle, an atheist and so on."

Dayanandji was attacked by the Brahmins whenever they got the chance. This was experienced by him in Puna when he visited Poona in course of his teaching mission. The Brahmin news papers of national level attacked him as a man who has been Christianised. Many times the high caste Hindus, particularly the Brahmins used to disturb his public functions. The conservative minded Hindus used to disturb his religious sermons. To avoid this disturbance of his programme many times the police officers used to be present in his programme. In case of Jyotiba Phule also the Brahmins in Poona did disturb his programmes many times.

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On The Path Of Social Equality

On 15-12-1928 at Nasik on behalf of Hindu Social Equality League there was arranged an Inter-dinning programme in the house of Prof. Sabnis. The below mentioned members had participated in the eating programme together.

(1)Shri Dixit (Brahman) (2) Dr.Ambedkar (untouchable) (3) Shri R.G.Pradhan, M.I.C. (Kayasth Prabhu); (4) Prof.Jog (Brahman) (5) Shri Patijpavandas (untouchable), (6) Shri Varerkar (Brahman) (7) Shri T.B.Kale (untouchable) (8) Prof.Sabnis (Brahman) (9) Shri Krishnarao Gaikwad (untouchable), (10) Shri Janubhau Abhyanankar (Brahman)(11) Shri Jabalpurkar (Brahman) (12) Shri S.B.Dani (untouchable), (13)Shri Daulatrao Patil (Maratha) (14) B.K.Gaikwad (untouchable) (15) Shri S.D.Wad (Brahman) (16) Prof.Patankar (Brahman) (17) Shri Potnis,pleader (CKP) (18) Shri Vaidya, pleader (C.K.P) etc.

The other day there was a youth conference in Pune under the chairmanship of Pandit Jawahanlal Nehru. The students of Ferguson college hostel, pune hosted a food party. On this occasion, Non-Brahmins, Muslims, Brahmans, parsis, Christians etc. ate the food together sitting in the same row. Tilak's grandson shri G.V.Ketkar who is also the editor of the paper Kasseri also joined the eating party. He sat near Meher Alli a Muslim for eating the food.

At Kurla (Mumbai) on 14-12-28 there was organized a public meeting of the Matang community under the chairmanship of their leader Keshavrao Lonakar. The bad social practices that have crept in the community must be

discontinued was the main thrust in the speeches of the speakers. They praised the work Rao Bahadur Raja has done for the cause of lower castes. In an another meeting of the low caste men they prayed for the health and happiness of Badshaha Pancham George.

On Saturday 23rd at Kamatipura there was a big public meeting of the untouchables. The gathering was to the tune of 7000/- people. Shri S.K.Bole presided over the meeting. Dr.Ambedkar and shri D.V.Pradhan spoke on the movement of the untouchables that is going on now under their guidance.

In the untouchables conference of Vidarbha a resolution expressing sorrow over the death of Lala Lajapat Rai was adopted. The shet Jamnalal Bajaj was congratulated for throwing his temple open for the entry of the untouchables at Wardha. The support to whatever Dr.Ambedkar demanded before the Royal commission for the depressed classes was accorded.

In the political struggle for India there is a demand for democracy. There is no compromise with the democratic idea that the democracy of the people and for the people from any group of struggling people whether it is a political struggle or social movement. All are agreed on that that India when it will be a free nation.

Economic in-equality among the people all over the world in effective implementation of Democracy based on one man one vote is a problem that nations face in implementing democracy.

What about the position in India in implementing democracy when it will become fully a democratic country?

Like all other countries there is an economic problem produced by the glaring economic inequality in India which prevents effective working of democracy here but more than economic inequality, which can change its position slowly, there is another inequality that perpetually stands as stumbling block in the way of smooth functioning of democracy in India. India is an ancient nation and its society has remained archaic from the ancient days with social division of castes that have

defied all struggles against it by the philosophers that struggled against it for more than three thousand years history of this country. All facilities produced by science have come to be used in India affecting the material life to some extent but that have least affected the Hindu social life in the domain of its caste system. Here lies the difference between world democracies and the democracy in India.

The condition in India is different from the condition in other countries, particularly the western countries. In India politics based on economic condition is less important than the politics based on social condition. Because social divisions are already there, none can disturb them. Convert the caste majority into a political majority even under democratic system and safely come into power even under the democratic mode of governance. The social condition of India is such in which political democracy finds it difficult to take roots and go ahead towards democratic progress. Social inequality is so powerful in Indian society none can weaken its position in any revolutionary manner. The caste divisions have survived since hoary past inspite of opposition to it by the great men of India from time to time.

The democracy in India that the people know by and large is the political democracy. It is the government which runs on the basis of majority of votes of the qualified voters. This is what is known as the political democracy which is known to the people in India at large.

In India the struggle between economic and political factors is not a major problem. But here in India the struggle between social and political factors is a major issue even now in a free and republic India and this struggle is perpetual, and difficult, almost insoluble struggle that goes on in every where in the country.

There is a paper called "Revolt," in Madras and it is run by a famous social reformer of Madras state by name shire Ram swami Naiker. He is the editor of this paper. He is an opponent of political, social and religious injustice in society. He is a famous Non-Brahmin leader in Madras state. Shri Shanmukh Chetty. M.L.A is an another Non-Brahmin leader

in Madras state has written an article in the paper "Revolt" which is a weekly paper that runs in English language. Nehru report has suggested Democracy based on voting right of the people. In India this is not enough. What is needed is the cultivation of mind for democratic morality. The word Democracy is an indication of a particular democratic society. The skeleton of a democratic machinery cannot properly work in an undemocratic society. The foundation of democracy is based on nature and behavior of the citizens of the country. The protection of the poor and suppressed people is possible by giving them constitutional protection but the nation as a whole must stand by the constitutional protection morally and legally.

In a democratic system it is presumed that all men have equal value. But if this principle is adopted in society which is divided society then it is as good as meaningless. Since every adult is given the right to vote in democracy and this would produce equality in society should not be the impression that it should produce. In India while exercising equality right only while voting are the members of a society in which they perpetually live and it is a society of social discrination which affects their voting right while exercising it.

This is wrong to suppose that in a politically democratic nation there can be produced automatically a democratic society. A society based on social inequality with long tradition of social inequality political democracy remains a political democracy unless the purposeful efforts are made with the help of political machinery to convert that political democracy into a social democracy. Otherwise the things will go on as they come down since the hoary past with discriminating social system. In India the man who is extremist in politics is terribly the backward looking and conservative in social matters. If there is a need of democracy in India the caste system must be annihilated from its roots. In fact for India the destruction of caste system is an another name for democracy.

If it is agreed that the caste system stands quite opposite to democracy then it is necessary that by destroying the caste system through the social revolution the working or

functioning of democracy must be made smooth and useful to the nation. In fact the history tells us that it is from the social revolution the ideas of democracy were born, and developed. It was the reformation period that preceded political revolutions leading to democracy. It is the Protestants who fought against the monopoly of religious authority and brought about the period of reformation. It was the French revolution that ended the monopolistic authority of the priests and the class of nobility and accorded their natural rights to the people. In India also the untouchables have started their struggle to win their lost rights.

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SAMATA

(Equality)

Friday 28th December, 1928

Orthodoxy And Brahmanism

By intercaste marriages and interdinning practices Hindu society is not integrated into onenness like all other societies therefore the quarrel in them takes the form of caste at once. There will be no blood relation between the rich men of one caste with the rich man of another caste. So long as there is no blood relation between castes the castes will not vanish and the social inequality will only be the chief feature of people in Hindu society. Therefore our Samata group stands for social equality in Hindu society without any compromise.

Jamnalalji And Reform

Jamnalaji Bajaj of wardha has become much wel-known for his support to social reform. His struggle against orthodoxy and Brahmanism are much wel-known. It seems that Gandhiji has his support to him in his reform programs. Shri Jamnalal Bajaj is a rich man of merchant community. He belongs to a caste Which is known as a Vaishya Wani. Vaisya Wani is a third caste in the system of four varnas.

In the community of Vasiya Wani the Brahminical socio-religious practices are predominantly followed. Socially, therefore, it is a society of conservative social practices. As they honor the Brahmins they also treat sudras and Ati-Sudras as low in their esteem of society.

The Bania community is completely Brahminised and conservative in their social practices.

Jamnalalji is one such a person who is free from all the social prejudices that Bania community suffers from. Jamnalalji is one such a person who is not only the social reformer but is also the staunch supporter of Jat-Pat-Todak Mandal.

The other day he threw his own temple of Laxmi Narayan

at Wardha open to the entry of the temple by the untouchables and worshipping the deity. The conservative minded Hindus made a hue and cry against his act of opening the temple for the worship of the untouchables there at Wardha. The Brahmin priest of the temple boycotted the work of administering the worshipping the deity of the temple. In the first stage his reforms were confined only to the temple laxmi Narayan. The priests stopped performing worshipping of his home deity at his home. In early stage his reform was confined only to the temple. Now he has started taking his food going to the houses of the untouchables.

Even a man like Ghanasham Birla a man of his caste came to Gandhiji and complained against Jamanalal for his eating the food cooked by the untouchables in their own houses. He further complained that he opposed child marriage, he supported widow remarriage even then we did not say anything. He opened the temple for untouchables even then we kept quite. But now we will not keep quite. If he does not undergo purificatory rite for eating the food cooked by the untouchables we will not keep quite now.

This way a representation of delegates came to Gandhiji and said that Jamanalaji must expiate for the impurity that Bajaj is practicing.

Fortunately for India Mahatmaji rejected their contension. On the contrary he supported and justified the act of Jamanalalji in eating the food coocked by the untouchables. Mahatmaji told them that it is wrong to believe that a touch of one man to another produces impurity. Gandhiji said that asking Jmanalaji to undergo an act of expiation for touching the so called untouchables is an unpardonable act on the part of those who say this.

Shri Jamanalalji is fighting a battle against Brahmanism and traditionalism. We wish him success in the battle for attaining equality in Hindu society. The reformers like Jamnalaji alone will help strengthening the Hindu society.

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Dadar Mumbai 14

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Wheel Of Revolution

We are under the system of political slavery as Britishers are our rulers but more than this political slavery our fate is under the social and religious slavery that has pushed us back into backwardness of our own system. The socio-religious slavery is our own creation whereas our political slavery is an imposition on us by the conquerors of our own land. Our political slavery is visible is experienced often whereas our social slavery produced by our own past by our own men is regarded as a routine part of culture handed down to us for years past without any opposition to it.

Therefore a warning is issued to the Hindus here that they must resort to revolutionary means of social change. They should give up the caste practices and be prepared for inter dinning and inter-caste marriages without any inhibitions. Social inhibitions is a system of self-annihilation. This is the only way of destroying the system of caste and bringing about social and emotional integration of the people of the whole country.

It is by this mode of life the system of caste will be completely destroyed. Integration of the society can be brought about and democracy which is the cultured way of life will go on thriving in the nation. If you are affraid of going against the caste which has divided the country men in perpetual groups emotionally, socially and religiously the people must decide what good they stand for in the country as a united force.

Open the eyes and see the world which is quite different

from your own world. The caste system stands in your way in every walk of life. Oppose it tooth and nail and those who adhere to it tell them again and again that they are enemies of all possible humanly good things.

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SAMATA

(Equality)

Friday 11th January, 1929

Action And Knowing

The Problem that one Does
Not know should Not
Lead To Solve That

A diseased doctor will do but an ignorant doctor to treat the patient is of no use. He should himself be disease free and be an expert in knowing the diseases of the patients. A man who has taken the responsibility of curing the diseases of the society must be healthy and capable in knowing the diagnosing side of the social problems from which the society suffers. The man who wishes to reform the society must know the diseases of the society well.

Now the time is changing. The number of people saying that untouchability must go is increasing. Even the political organisations are also agreeing that for political freedom there should be a social reform.

There are many among the Brahmin caste that do not follow the caste rule in eating and drinking. Their number is such a big one among the Brahmins that such a big number violating the caste rules in eating and drinking cannot be found among the Non-Brahmins even among the untouchables. Many Indians who go to European countries eat the beef there. They also drink intoxicants. Fortunately Dr.Ambedkar meticulously avoided all this. He visited England twice but avoided drinking and eating beaf.

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On The Path Of Equality

A social and religious revolutionary association called as "Radhaswami Sat sang has been founded at Lal Baug-Utter Hindustan. The branches of this association have been opened in many other places also. To bring about the revolutionary changes in social and religious fields is the work and the aim of this association. In the last month this association brought about seven marriages at Dayalbaug. All the brides were above sixteen in age and the age of bridegroom was above twenty in all the cases. The marriage ceremony was over within an hour. The two of them were inter-caste marriages. In one case the bride-groom was a Panjabi of a Vaishya caste and the bride belong to the Maratha caste. In another inter-caste marriage the bride was a Panjabi girl of Jat community and the bride-groom was of a Kayastha caste.

Shri Amrutrao Kotamkar, a supporter of the Non-Brahmin movement of Wardha District married a girl named Godutai a daughter of Shri Sadasivarao shinde of Galior on 12-1-1928 at Wardha and shri Amrutrao belongs to Kunabi community. The blood relation between the Marathas and kunabi therefore if deserves all appreciation for the courage he has shown in this inter-caste marriage.

This marriage was a kind of secular type of marriage in the sense that there was no priesf to officiate the marriage.

Many social workers including some pleaders were present for the marriage.

When the bride groom and the bride garlanded each other there was a big uproar and many garlanded the couple. Shri

Bartakke the settlement commissioner spoke few words in appreciation of the act of the couple. The workers of the Equality league of Nagpur showered all possible worlds of appreciation on the courageous couple. This alone will bring about Equality in Hindu Social life said the Samata workers. Then they all ate together and dispersed.

IN the city of Nagpur the other day there was organized a National educational conference. In this conference there was a resolution passed on the eradication of the practice of untouchability. While speaking on this resolution shri Bhayya Shastri Watwe said: "In the national level educational institutions the students belonging to the untouchable communities should be freely admitted. The untouchables should not be prevented in worshipping, praying, in studying the religious books. But in case of eating together and inter-caste marriages everybody should be free to adopt his own way of behavior. In this matter there should not be any compulsion on anybody. But here it must be noted carefully that even this kind of moderate views were not tolerated by the "Editor of Sanatani" of Pandharpur. He criticised watve shastri. He said that not only the untouchable student not admitted in National schools but even they should not enter the national village is the resolution that has been passed by the orthodox Brahmins in a conference held at Kasi (Benares).

Religions Of India
And
The Features Of Social Change

During the period of last more than two thousand years in India there lived many teachers and saints, mahatmas and many religious reformers, many social reformers and the founders of religions but there occurred no revolution by their efforts in Hindu society. On the contrary they became the strong supporters of the system of Brahmanism. Why did this happen. This question has been answered by swami satyadev in a Calcutta paper "Navyug".

Here his answer was that there appeared many saints, philosophers, and religious preachers; but they poured only

the new wine in an old bottle. Brahmavada attached to it the Karmavada and the theory of rebirth placing it in chain of Karmavada continued hunting the mind of the people of all waiks of life. How was the theory like the idea of fatalism filtered down up to the group of Antyajas is not known. Even they shared the idea that their miserable condition is their fait accompli with no remedy over it. There an idea that revolt and escape from it never occurred to any section of people at any given period of time.

■

SAMATA

(Equality)

Friday 25th January, 1929

Two states Of Mind
In One Removal Of Sins
In Another Hiding Of Sin

The cause of the depressed classes combines in it the best of religion, the best of humanity and the best of nationalism. It is a cause worthy of the best energies and the most strenuous efforts of a large number of India's daughters and sons, such as that believe that life is a mission and duty its highest law, and the best fulfillment of that duty lies in the service and an uplifting of those whom human tyranny and prejudices have put out of the pale of humanity, and who are unfortunately the victims of the idea that they deserve no better fate. In my opinion, no greater wrong can be done to a human being endowed with intellect than to put him into circumstances which make him believe that he is eternally doomed to life of ignorance, servitude and misery and that in him any sort of ambition for his betterment is a sin. No slavery is more harmful than that of mind and no sin is greater than to keep human beings in perpetual bondage. It is bad enough to enslave people but to create and perpetuate circumstances which prevent them from breaking their chains and becoming free is infamous. No man or group of people have a right to do this and they deserve the severest condemnation of all who have a conscience. It is my firm conviction that injustice and oppression of fellow men, the attempt to stifle legitimate human ambition, the desire to keep people down in order to profit by their misfortune is sure to react on the anothers and agents thereof and that nothing can save them from similar fate sooner ot later except a timely consciousness of the gravity and their sin and a vigorous attempt to atone for it by undoing the mischief wrought.

Lala Lajpat Rai

The above mentioned passage is a summary of lalaji's speech that he had made in Karachi on an occasion.

Lalaji categorically declared in his speech here that the origin of our national calamity lies in the injustice that the upper caste people have done to the untouchables for ages together in this country. We are facing the national calamity today due to the wicked act of our ancestors in producing social division of untouchables and are tasting the poisonous taste of that fruit produced by our ancestors. In Lalaji's view mental slavery is more heinous crime than the physical slavery. Lalaji has condemned Hindu society for imposing mental as well as physical slavery on untouchables for centuries together. This is an unpardonable act for which in his view there is no any ritual for expiation.

In the beginning of his speech itself lalaji has told it flamboyantly that the misfortune of our country lies in the injustice done to the so called untouchable castes in our country. Today we are tasting the fruit of the bad acts of our ancestors. We have placed the untouchables mentally, morally and physically in most miserable state of slavery for years together. They are in such a state of slavery that they have been debarred from all possible condition of good life. There are many slave nations, there are many slave people. But there is no parallel in the whole world to the slavery of untouchables in India. There is no right to any nation or any community to impose such slavery as is the case of untouchables in India. Help to untouchables is not a help to others it is a help to oneself.

■

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Caste From European Point Of View

Mr. W.Norman Brown an European college professor in a North Indian college has written an article in a Bombay News paper "Indian National Herald". The article deals with Indian caste system. The article runs this way:

One day a discussion on Indian caste system began in the class room. Among the participants in the classroom in the discussion there were six Muslim students and the rest were the students of high caste Hindus, particularly the Brahmins. There was none belonging to the low caste like the untouchables.

A resolution of justifying the caste system was moved by a Brahmin student. While moving the resolution he said that the caste system and the varna system is permanent and eternal. As long as there is the earth the system will remain. This is the eternal principle of Hindu religion. The system is produced by God. The God has created this system for man to undergo in this birth the results of good or bad acts he has done in the last birth. The caste hiarchy is therefore the result of man's past Karmas (acts). Those who have done good work alone have taken birth in the caste of the Brahmans. The rest have taken birth among the Ksatriyas, Vaisyas sudras etc. as per the level of their moral acts (Karmas) in the past birth or births.

Those who have done all bad Karmas-acts alone are born among the sudras and Ati-Sudras.

After hearing this womb based Brahmical thought

Mr.Brown sahib said that the science of biology says that the man is everywhere the same and the structure of man is the same everywhere. The structure of human being is the same everywhere. And in that the people of the same race are the same everywhere. After hearing this argument of the European professor a traditional minded Brahmins student angrily said that it cannot be so. A Hindu Brahman and a Hindu scavenger cannot be one. Whatever difference is there between a man and a donkey that much is there between a Brahmin and an untouchable. And this difference is permantly there. This difference is eternal.

On this argument Prof. Brown sahib says that this argument of his student appealed to all of his college mate belonging to his caste category and they nodded their head agreeably. There were six students of the Muslim community in the class. It is only they who showed their disfavor with the argument of the Brahmin students. However these six Muslim students did not participate in the discussion. They simply kept quiet.

In fact Prof. Brown should have asked some more questions to his students on caste system and rebirth. As the explanation regarding the Brahmans and the low castes like the untouchables was given he should have also explained the position of Karma and the Rebirth base of remaining three castes, Ksatriyas, Vaisyas and the sudras. As he asked about the birth theory of the Brahmans and the untouchables he should have also asked about the theory of the birth of Ksatriyas, Vaisyas and the Sudras. Brahmans are the Gods on the other hand was the assertion of his students and on this he kept quiet living the position of other three castes, the Ksatriyas, Vaisyas and the sudras with no explanation. In a similar way the professor should have asked some question on the Muslims in relation to Hindus or otherwise. Any man who writes on Hindu caste system must necessarily acquaint himself with all these aspects of query.

Any way the author has very appropriately explained the position of untouchables that they occupy in Hindu society. Among the total population of India the population of the

untouchables comes to one fifth. And the position of this one fifth of population is worse than the beasts and this has been stated so by the author in his article. The untouchables are the last ladder in the social hierarchy of the Hindus. This one fifth population of India is living in a miserable poverty and in an unimaginable ignorance for centuries together.

The author has admitted that the untouchable caste is the last creation in the caste hierarchy of the Hindu society. To shirk their responsibility of doing anything for these miserable people the upper castes will say that they become the rulers in the next birth.

There are people who believe that if the castes are annihilated there will have no Hinduism survived. There are many orthodox Hindus who believe in this presumption. The author says that there were many who struggle to destroy caste system but however there was none among them whose efforts bore fruits. However the cause of their failure has not been explained by the author in his writing. Hinduism did not bend even before Islam which was militant anticaste religion. Islam does not believe in rebirth and in dividing men in castes. On the contrary the Hindu caste system affected Ismic society and attained victory over the structure of Islamic society in India. It is so because the Hindus that have embraced Islam follow the caste practices and therefore there are caste practices among the Muslims that have gone from Hinduism. Brahma samaj, prarthana samaj etc. among the Hindus do not follow caste system in their ideology but in practice they are also helpless in the caste environment of the Hindus. Therefore these reforms also face the problem of helplessness before the force of Hindu caste system.

The followers of Tukaram, Ram Mohan Roy, Jyotiba Phule all have Hindu caste system. Therefore, the arguments of Prof. Brown amply prove that what he says is a truthful reality that the Indian societies of all kinds reveal the matters of caste practices. Hindu castes have attacked almost all other religious and the sects that the social reform movements that have produced in India.

The inroads of Islam and the indigenous reform

movements were the several attacks on the invincible fort of Hinduism of castes. All these attacks either made no effect on it or made very little effect on it. But in the opinion of Prof. Brown the biggest attack that was made on Indian caste system was the force of European culture that was introduced in India after its conquest by the great Britain. India could resist almost all past cultures and assimilate their cullure into its own caste suture. But it failed to resist the culture of modern Europe, which is generally called as western culture. Case system of the Hindus is a monster and none could reduce its strength during the last three thousand years says, Prof. Brown. To justify his statement he has given the example of trains in India. He says that in some princely states some separate bogues are attached to the train for the use of the untouchables separately. Otherwise there is no such system in any train that run in the British territory. In the trains he says the Mahars, chambhars etc. sit fearlessly by the side of the Brahmins and the other highe caste men in the trains and perform their journey freely and fearlessly. In the beginning when the trains were started in India the Brahmins used to avoid the travelling by trains but now they freely go by train to Benares for pilgrimage and come back by train freely.

The powerful enemy of the caste from within is the "Arya Samaj" of the reform movement in India is the opinion of Prof. Brown. Arya Samaj though makes Vedas as its base it has strongly attacked caste system in their anti-caste programmes and practices, says Prof. Brown. Arya samaj has its influence much in north India and especially so in Panjab. Perhaps Prof. Brown is not aware that there is an independent organisation in Panjab named as Jat-Pat-Todak Mandal which is strongly attacking the caste system both in thought and practice.

The founder of Arya Samaj was born in Gujarat but the influence of his work spread considerably in Panjab. Arya samaj could not thrive in Maharashtra may be due to the influence of Tilak and Chiplunkar cult particularly among the upper castes. Hindu Mahasabha which in Maharashtra after Tilak is a Tilakites approach. Their attack is not against Brahmanism it is against the Muslim movement in India.

Prof. Brown has written that after Arya Samaj the caste system staved shattered under the influence of Gandhiji's movements. Gandhiji could see Satan in British rule but he could not see Satan in Brahmanism which was more cruel and inhuman. It seems for that he would have to take another birth since he has faith in rebirth.

In all the analysis of the problem of Prof. Brown sahib a very appropriate aspect of the problem that has not escaped his notice and that is that the efforts made by the caste Hindus for the eradication of unotuchability has only the indirect effect on the problem. So long as untouchables themselves inspired by their own sense of self-help, self-respect and love for equality and their own rights do not rise up to fight with the high caste Hindus, the deprivers of their human rights, their slavery is bound to continue as before. The efforts of high caste Hindus are a bandage with no solution to end the problem permanently.

We give much importance to the struggle launched by Dr.Ambedkar for this reason only. A slave must fight to end his slavery is his message to the untouchables and we admire him for his courage, his love for suffering humanity and his zeal to fight to liberate them.

Slavery whether it is physical, mental, political or social those who are suffering from it must rise up in arms to fight against it to liberate themselves. There should be a need of producing hatred against the slavery among the slaves. The real service that Dr.Ambedkar did to this country is that he aroused the wrath among the slaves against their slavery and made them fight for it to gain their lost rights. In the problem of untouchables the problem of Nationalism, the problem of humanism, the problem of political reform, the problem of religious reform, the problem of social reform are all combined in one and that is equality the Samata. In other words the problem of humanism in India is the problem of the end of untouchability on Indian soil. It is difficult for the so called patriots coming from the upper caste to understand the soul burning agony of these untouchables who are awoke but are still rejected everywhere from public roads to water tanks and

from schools to temples.

The caste Hindus particularly the Brahmins and Banias are struggling against the English ruler to secure self-rule for India in which they will have lion's share. The arguments of slaves in to-days India the untouchables were slaves in the past when the Hindus were the rulers of this country. The argument of caste Hindus is that in the past even when there is an unotuchability in practice we were the rulers, what matters if untouchability remains in practice and we the caste Hindus become the rulers is the argument of some of the caste Hindus. Why should the practice of unotuchability come in the way of swarajya? The caste Hindus also argue the same that if the higher religion of the Hindus is not open to the untouchables in what way they are harmed in their routine life of work and live as all others do in their life.

In fact the swarajya is everybody's need. In fact swarajya is everybody's birth right and the fruit of swarajya must be equality of all men in status irrespective of their birth.

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SAMATA

(Equality)

Friday, 8th February, 1929

In The End England Will Lose Both

There are many English people like Prof. Brown who say that with the conquest of India by Great Britain the western culture was introduced in India and that enlightened the living culture of the people here who were living the worst than the life of animals and the wild beasts. England enlightened Indian in many ways. When we see the miserable condition of untouchables and when we compare the Brahminic culture with the European culture of English people the untouchables themselves agree that the English culture is thousand times better than the Brahminic culture of Indians. Not only this but even the man like Chiplunker, a strongest supporter of Brahmanism and a patriot also accept the superiority of English culture compared to Indian system of Brahminism. He has compared the English education with the milk of Tigress. The man like Lala Lajpat Rai used to praise the impact of English culture for the removal of Inequality and for the work against untouchability.

In fact there is no difference between the British imperialism and the imperialism of the Brahmanism. Both are in the eyes of unotuchables the plunderers. There is a salvation of the people in destroying the power of both.

Though the English rule has added some substance to the already existing poverty in India the poverty is not an unknown factor in the past of Indians. Where the dogs and cats were not prohibited to drink the water from the tanks and other water reservoirs there the untouchables were not allowed to take the water from those sources. The record of India's past is full of poverty particularly of the low caste men in all the ages.

The kind of complains that were placed before the Simon Commission on behalf of the untouchables heareing that everybody should hang his head in shame.

The caste Hindus are already suffering from the sin that they have committed against their own country men called untouchables. But what about the English people. They ruled this country for one hundred and fifty years. Yet there is very little to their credit for doing things by way of ameliorating the condition of the so called untouchables of India. Everywhere they saw the politics of gain forgetting the role that the rulers own towards humanism.

The untouchability is observed not only in Hindu society but it is observed in the government offices also when the English people are the rulers. How did Dr.Ambedkar miserably sulfure in Baroda office even when he was a big officer of the princely state is a most glaring example of the nature of British rule in India in matters of the character of the British rule in their non-interference policy even in the state matters and the administration unotuchability was observed in court, in police, in post etc. even in the government sector. The English rulers sometimes raised their hands up saying that the caste system in Indian is not their creation.

The leaders of untouchables in Bengal have placed the tragic condition of untouchables in Bengal before the members of the Simon commission that visited Bengal. Those who are capable of removing injustice done to weak people if they remain neutral who will help the helpless? Therefore, the untouchables also have stared blaming the government now a days because the leaders of the untouchables have started taking the critical stand over the neutrality and the non-interference over the injustice done to the untouchables by the caste Hindus here at various places all over the country. Untouchables are not disqualified, what is needed is an opportunity and proper training as is given to all others.

No ruler in the past three thousand years neither had an opportunity nor had an intension as is there with the present day English rulers to do good to the suffering humanity like the untouchables. What the present day government however lacked was the courage of conviction in giving helping hand as a government to those who need it. For their lack of intervision and desire they could not be of much use to the

untouchables as they were for the caste Hindus for their progress. The English rulers have to quit this country sooner or later but it is possible that they will leave this country leaving the untouchables as untouchables and the socio-religious tyranny of the caste Hindus.

On The Path Of Equality

At a place called Balpakhadi there was organized a huge public meeting of the untouchables on 2.2.1929. Dr Ambedkar presided over the meeting. The resolution like spreading the influence of the papers Bahishkrit Bharat and Samata to produce awakening among the untouchable communities and making the ensuing Bombay presidency conference of the untouchables successful were the resolutions passed in the meeting. Dr.Ambedkar the president of the meeting urged the gathering of the untouchables that they should give up their habit of living in the ugly condition in which they are living. He told them further that they should make efforts to live a good life as upper caste people are living. The untouchables, he said should make efforts to come up in life to lead a good life as others do by receiving education, by earning wealth and leading a good life. Without believing that they will attain a good life in next birth they should attain their welfare in this life only and they should this way liberate the Hindu society from the sin of living with the practice of untoucahbility.

In the meeting some others like Pradhan brothers, Kadrekar, Ganapat Buwa Jadhav, Kholawadikar etc. were present.

At Ganore, Dist.Ahemednagar, there was a marriage in the Chambhar family. The caste Hindus have by-cotted the untouchables there only because the above mentioned chambhar procession placing the bride and the bird-groom on the horse back. The caste Hindus there are harassing the untouchables in their day-today life functioning on this account.

■

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When Simon commission visited India in 1928 almost all majour political parties boycotted it for the simple reason that there was not a single Indian member on the committee. By this time there had emerged some organisations of the untouchables particularly in Madras, Bombay and Calcutta presidencies. When almost all majour political parties declared their non-co-operation and bycotted the functioning of the Simon commission the organizations and the leaders of the untouchables co-operated with the Simon commission thinking that it was an opportunity to place before the commission their grievances against the injustice done to them. Why this happened and this needs to be explained.

Indians by and large thik that the British rulers in India who have come from the Great Britain are alien rulers who are exploiting India through their alien rule. Once the Indian people were a free nation and now they are a subject people of the foreign country this condition will change.

Even in the past when India was free from any foreign rulers the nation had some other problems which were of its own creation. The nation somehow evolved a system of four varnas which turned to be the castes with tabu on inter-dinning and inter-caste marriages. Indian society lived in the water-light compartments of castes almost for three thousand years. Here it was a poisonous system of Brahmanism. The varna system produced calamitous condition for the lower Vaarnas, particularly the Sudras and the Ati-Sudras who were the large majority in population. Even though the rulers were by and large the Ksatriyas the administration of the country was

manned by the Brahmins. The military affair was the business of the Ksatriyas though there were many lilitary men from among the Brahmins known to History. No doubt the Brahman-Ksatriya ruling gentry exploited the producing Vaisyas and toiling masses of Sudras and AtiSudras. In the opinion of the patriotic school the exploitation of the Vaisys cannot be compared with the exploitation of English rulers in India. Compare the salaries received by the English officers and the Indian officers, living style of English officers; compare the duties on imports and exports; sale of finished products of English in Indian markets and export of raw material from here. It was simply a drain which Dada Bhai Nauroji described as drain of the country in drain theory.

Under the English rule almost all important positions are distributed to the English people in government services. Same is the position more or less in the armed forces of the country. The upper caste Hindus are soar over this condition since some awakening has come over to them due to the spread of Education among them.

The case with untouchables is quite different. They live in the neighborhood of the Hindus isolated from them separately work as their bounded labor almost segregated from them and this is their fate they suffered for centuries together.

From Plassey to 1818 the British East India Company conquered the whole of the country, divided the whole country into four administrative divisions and each division into Districts and established its own model of administration into the country. The net work of military and civil administration was the feature of their administration. East India Company's soldiery in the army was mainly recruited from the low caste men as upper caste Hindus viewed them with contempt since the English people were beef eaters and had come by sea voyage to India. The east India Company's soldiery in military was mainly recruited from the low caste men in India.

With the establishment of British rule the proselytying activities of Christian Missionaries who infiltrated in the country particularly after the charter Act of 1813 opened schools, dispensaries and the other asylums for the poor

people. In the beginning missionaries were quite active among the low caste men. When the East India Company soon stabilished its rule and turned towards the education of the masses the education department received impetus. Though in the beginning the government was hesitant in admitting the low caste pupils in the schools it could not resist the demand since the missionaries had already started admitting the low caste pupils in their schools. All the children of the soldiers irrespective of caste and creed were admitted in the military schools of the company government. The rule of law under the British administration, English education which began spreading rapidly particularly after the establishment of the three Universities Bombay, Madras and Calcutta in 1857, introduction of railways which covered the country from one end to another end and pressurized the orthodox societies of India to adopt the compromised mode of travelling with anybody sitting with him without bothering for his caste. This never happened in the past.

Some untouchable pupils availed of the opportunity that was available in whatever schools and received education. By the close of the first quarter of the 20th century there were some awakened individuals due to their education among the untouchables in many parts of the country. There were some associations that had come up to claim for their rights from the caste Hindu organizations with some good will of the British administrators. When Simon commission visited India in 1928 the Hindu organizations boycotted it as there was not a single Indian member in the commission. But the leaders of the untouchables including Dr.Ambedkar placed their reports in the form of their demands and the grievances against the treatment that the caste Hindus accorded to them. So called Nationalist press mainly manned by the caste Hindus condemned the untouchable organisations including Dr.Ambedakr for co-operating with Simon commission and placing their grievances before the commission. The experience of untouchables who were somewhat educated and to some extent awakened had become conscious of the tyrannical rule of the Hindu governing compared to the rule of the Brahmini

cal tyranny the British rule was felt tolerably humanistic and this was felt so by and large by the untouchable communities in India. It was at this socio-political environment that the Simon commission visits India in the year 1928. It was during the British rule in India that the sudras and Ati-Sudras got the opportunity to raise their heads at least in low cadres of government services. Here also, it must be noted that there are contemporary records which say that the high caste Hindus used to raise their voices against the British governments policy in employing the low caste men in government services. What does the record of the Mutiny of 1857 say? How did the sudras and Ati-Sudras live in grinding poverty for years together in the past? Mahatma Phule used to say that for want of the opportunity for earning wealth and education the Sudras and Ati-Sudras lived in economic and social slavery for the time immemorial. What has happened today is that the power of the upper caste Hindus has been reduced and there is a scope for lower caste men to open their eyes and work for their future.

This is in short the summary of the writing of Bankimbabu. Against the arguments of Bankimchand some people may argue that how can it be said that the coming freedom of future India will not be beneficial to lower castes also. In case of untouchables and other lower casts who have suffered under the tyranny of Brahmanism since long one thing is very important and that is that India is their mother land and a birth place and they love it as all other men also love it.

■

SAMATA

(Equality)

Friday, 22nd February, 1929

Discussion On The
Principle Of Equality

Touch- me-not Don't Touchism
Is the Essence of The Everyday
Religion of the Present Day Hindus.
Swami Vivekanand

"Two Inter-Caste Marriages"

Two inter-caste marriages took place in this month. Shri Pralhad Keshav Atre, B.A.B.T.married Miss Godubai Ramrao Mungi B.A;BT. The marriage took place recently in Poona.

Shri Atre is a Brahmin by caste. He is a great writer and writes his literature under the name Keshav Kumar. In the field of satirical poetry he is incomparable with anybody in his writing. At present he is an headmaster of an high school at pune. Smt Godutai is a Vaisya by caste. She is a teacher in girls school at Pune.

We have also received the news of another inter-caste marriage that took place at lucknow. This marriage that took place at lucknow is of a more revolutionary nature than the marriage that took place at Poona mentioned above.

Here the bride-groom belongs to the chamar community which is an untouchable community. The Bride is a Brahmin by caste and she is a widow. In which condition this marriage took place, what is their occupational position etc. are not communicated to us.

We wish these couples a success in their life.

Chittapavan- Maratha-Mahar

When we consider the population of Maharashtra there are three divisions in its population. These divisions are of (1)

Brahmans (2)Non-Brahmans and of (3) untouchables. In each of these groups there are several sub-castes among them. But here we are not considering about sub-castes among these groups.

In these dominant three groups among the Brahmins the chitapavans; among the Non-Brahmins the Marathas and among the untouchables the Maharas are the leading castes. Among the organizations formed by the Brahmins the chitapavan Brahmins are the leading men. Among the organisations formed by the Non-Brahmins the Marathas are in the leadership. And in the movements launched by the untouchables the Mahars are usually the leading men. It is this social background and environment that will explain the reasons why this is so. What we expect is that these divisions in our society must reduce the intensity of division among them for the healthy development in our socio-political cause.

Self-Murduring Game

Some Brahmin news papers the proprietors of which call themselves as Nationalists and as workers for Hindu Unity are publishing some writings in their papers with some selfish motive of sowing the seeds of division among the untouchable communities. Almost all so called Brahminical news papers which claim to be nationalistic in approach are critical about the Mahar movement and the leader Dr.Ambedakr who is also a Mahar by caste. Their argument is that all the government concessions given to the untouchables are grabbed by the Mahars and very little is left to the other untouchable communities. Compared to other untouchable communities there is much awakening regarding the education among the Mahars and this may be the reason for their securing some opportunities. The reason for harping on this point by the Brahmin press is not to point out the reality but to sow the seeds of dissension among the various sub-castes in so called untouchable community as a whole. This so called Nationalist press makes Dr.Ambedakr only the leader of the Mahars and projects his image thus although he is a nationalist minded patriot and works for all the suffering humanity in India.

We have discussed from time to time about the duties of the British government in India towards the suppressed people like untouchables. This has been again reminded to the government by the untouchables (Thiyyas) of Madras when the representatives of the government visited Madras as members of the Simon commission.

In this country, they write in their submission' that the responsibility of taking care of the people's interests lies with the British as rulers of this country. The high caste Hindus not only hate our touch. But our shadow is also intolerable to them. It is their religion which has made them so in their mentality. Even though the Britishers are the rulers by and large the routine administration of the country has remained with caste Hindu and hence our advancement towards progress has been stranded as before. Here after the Indianisation of Indian administration may take place. But in such administration there is a dominance of high caste Hindu in the administration that will be the great calamity for the low castes in this country. The situation as it is today is also not good. In reform liberalisation of power must take place otherwise the slavery of low caste will continue to be as it is. The government should reform the system in a way in which the sufferers will have some relief in the system. This is the duty of the British parliament.

Handful men in this country cannot be the representatives of the vast majority. If the power of the country goes in the hands of the real representatives of the people then alone there is a possibility of progress of all men.

■

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On The Path Of Equality

On 17-2-1929 there was arranged an inter-dinning progreamme in the residence of Shri Krishnarao Govindrao Patade at Pune. Shri Patade is a member of the social Equality league. Here the many important social workers participated the dinner party.

After the dinner programme there was a meeting of get together in which the speeches were made on the subject of social equality.

On 17-2-1929 there was an interdinning programme at Indore organized by the Bahiskrit Hitakarni Sabha. To nip the practice of birth based inequality and to destroy the practice of untouchbility the remedies like inter-caste marriages and inter-dinning programmes alone are important, was the version in the speech made by Dravid vakil who is the vice-president of Hindu Maha Sabha. Similar was the view expressed by an young president of Hindu Sabha shri Sarvate and many others. Almost about 80 people attended the progreamme of inter-dinning here.

The first session of self-respect movement of Madras was organized at Chinor in the third week of last month. Ram Swami Naikar the leader of the Viacom Satyagraha movement has started this movement recently.It is spreading very rapidly among the non-Brahmin people here. No other movement is as power full as this movement is in Madras state. Almost ten thousand people had gathered for this conference to listen the leaders of the movement.

In the Anti-untouchability conference organized at Madras they condemned the caste Hindus for prohibiting the untouchables to use public places.

Discussion On The Indirect Criticism

The caste system must be broken with the help of inter-caste marriages was the resolution that was moved in the Calcutta conference by a Brahman woman. Have ever the so called disciples of Mahatma Phule shown this kind of courage? They should have removed the caste divisions between Mali, Maratha, Kunbi, Bhandari, barber etc. long back. The leaders of the Non-Brahmins should have removed the divisions among these castes with the device of inter-caste marriages long back. But in this matter the Brahmanism among the leaders of the Non-Brahmins comes in there and they proved to be no remedy for the unity among the huge mass of Non-Brahmin population. Their lame excuse in this matter is that the non-Brahmins are yet uneducated and illiterate. Perhaps the non-Brahmin leaders side tracked the issue of sub-castes among the Non-Brahmins thinking that issue is not useful for their power politics which began in this country from Montagu-Chelmsford Reforms.

All this means the Non-Brahmin Party which was born to fight Brahmanism that party ultimately succumbed to the power of Brahmanism and remained casteist in socio-political affairs. This is the result of the party going ahead with no fixed programme and with no proper objective.

The satyashodhak philosophy of anti-Brahmanism when it will start showing the light to the Non-Brahmins then only the teachings of Mahatma Phule has come to the path shown by him. Brahmanism among the Brahmins was the birth place of satyashodhak movement. It will be succesful only when it will start attacking the Brahmanism among the non-Brahmins.

Non-Brahmin leaders never supported the idea of inter-caste marriage though they favored the programme of inter-dinning among the various caste men. But the issue of inter-caste marriage was never a matter of their whole hearted

support. Even a leader like Mukundrao Patil did not support the idea of inter caste marriages. Like all other Non-Brahmin leaders his argument was that the marriages are not a military recruitment. The first of all the inter-caste marriages must start taking place among sub-castes in untouchable community. Did he advocate this among untouchable communities any time? The marriages among the sub-castes in untouchable community is one thing but educating them in this regard as a means to end existence of sub-castes among the untouchables is another thing. The unotuchability cannot be removed by the promotion of the sub-castes marriages among the sub-castes as it is a marriage between one untouchable with another untouchable. Moreover the slave mentality with which they lived accepting it as fait accomplish, their grinding poverty their ignorance for want of education have thrown them out of the main stream of good and cultured life. Under the circumstances the Non-Brahmin leaders were attacking their leaders for not working for promoting or propagating the marriages within the sub-castes among the untouchables. They have no rights that the upper caste Hindu enjoy, to help them to gain those rights is the duty of the upper caste Hindu leader before expecting from them anything higher.

Reformer, Satyashodhak (truth finder) or members of equality league, none among them believe in the language of compulsion in bringing about inter-dinning or inter-caste marriages. All these organisations believe in the Voluntary willingness of the individuals in support of these reforms. If anybody thinks of compulsion in this reform it is not possible since the ruling power of the country is in the hands of British government.

Once Deshbandhu Das had used the language of compulsion in inter-caste marriages. He used to say that when we gain Swarajya we will resort to the measure of compulsory inter-caste marriages. He was a supporter of Jat-Pat-Todak Mundal and hence was a supporter of equality in Hindu society. In Desh Bandhu Dasbabu's view this kind of compulsion is possible only in Swarajya. Who knows whether the prophesy of Deshbandhu can come true even in Swarajya?

■

SAMATA

(Equality)

Friday Dated 8th, March 1929

What Did Shastriji Tell The Brahmins That Instead What He Should Have Told Them

Shri Shivinivasa Shastri a famous leader of Moderates and also the member of servants of India society arrived in Bombay by ship from South Africa. The members of the south India Brahman Sabah approached him and invited him to come to receive the honor of Betel leaf party arranged in Gokhale hall in his honor. They requested him that he should come and give a speech of advice to them.

It was a Sunday evening and the Brahman Sabha honoured him with a function of offering him betel leaf. It seems that this function of betel-leaf offering of his own caste men did not please him much. Dr.Deshmukh who presided over the function praised the qualities of the Brahmins. However shri Shastri did not please with it. In his view, he said that intelligent people like Brahmins are there everywhere and will be there in future also.

Therefore, Shri Shastriji showed his dissatisfaction over the organization only of Brahmins. Over this Brahmin organisation he stated that instead of forming the organization only of Brahmins the Brahmins must develop among them the national outlook.

Shri Shastri was attacked due to his above mentioned arguments in speech by the members of the Brahmin organisation which had invited him for betel-leaf offering function. Some Brahmins reaction against Shastriji's above mentioned statements are as below.

Shri Shastri says that the Brahmins must have broad mindedness and nationalistic outlook. His critics mostly

Tilakites say that these moderates have no practical mindedness. Shri Shastri must have known that the nationalistic outlook is our earnest mental state of affair. The Brahman Sabha is a strong supporter of this view. Shri Shastri should not have tendered this advice to the members of the Brahman Sabha in the meeting which was presided over by Dr.Deshmukh a staunch Tilakite. Nationalistic out-look is our basic right. There was no need of the members of the Brahman Sabha to know this. Extremist fight against the government and Moderates enjoy the fruit of their struggle. Tilak had said once.

"Had I been like Moderates working in social movements there also I would brought about revolution."

However there was one important point in Shastri's view which is worth considering. Shri Shastri is very much proud of the Brahmins. Every caste is selfish in its view. If that Brahmins are also like that then where is the difference between the Brahmins and others? There should be some difference between Brahmins and Non-Brahmins. In obliging others and in non-selfishness the Brahmins should be number one. No leader including Ranade, Gokahle, Tilak etc. ever said that the Brahmins should come together and form only their association.

When the Brahmins are the leaders of the movement of Hindu Unity, they are also the leaders of the movement of self-rule for India. Whey should then they form an association of Brahmins Sabha (separate Brahmin association) Shri Shastri feels that this question should have been dealt with by Dr.Deshmukh who presided over the meeting of the Brahman Sabha. Shri Shastri says that this kind of separate Brahmin Association was never formed by them in the past. In his view they never thought of it in Muslim period nor did they feel of it during the Maratha period or even in peshwa period. When this is shown why should the Brahmins think separate Brahmin Association for the Brahmins only in British period?

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- Caste and Philosophy in Pre-Buddhist India
- Samata (Equality)

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